

**MORE
BASIC
FACTS
ABOUT
CHINA**

China Reconstructs Supplement, January 1976

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NOTE

Two years ago, in answer to requests from readers, we published the pamphlet **SOME BASIC FACTS ABOUT CHINA — Ten Questions and Answers**, which was distributed with our January 1974 issue. Since then, we have been receiving letters from readers asking us to keep publishing such supplements. The present pamphlet contains articles we have published over the last few years on important aspects of China's development.

— **Editors**

CHINA'S SOCIALIST ECONOMIC CONSTRUCTION

HSING HUA

SINCE the People's Republic of China was founded in 1949, socialist revolution and socialist construction under the leadership of Chairman Mao Tsetung and the Chinese Communist Party have turned China from a poor and backward country into a socialist country with initial prosperity.

China's socialist economic base has gradually been consolidated and developed. Improved farming conditions are strengthening the ability to resist natural disasters. There have been good harvests for the last 13 years. Production of grain and industrial crops has begun to satisfy both the basic needs of the people and those of the developing industry. The problem of food for nearly 800 million people is solved.

Industry is beginning to provide the raw materials, fuel and equipment needed for the growth of agriculture and other sectors of the national economy, to satisfy the domestic market and to extend the variety and quantity of exports. Industry is now rationally distributed throughout the country. A number of large key projects built in the interior have broken the former concentration of industry in the coastal areas. With stable prices and a thriving market, China has become a country with neither internal nor external debts. An independent and fairly comprehensive industry as well as national economy as a whole, based on socialist agriculture, is taking shape.

Under the triple yoke of imperialism, feudalism and bureaucrat-capitalism, old China was extremely backward economically. She could not supply herself with grain or cotton. From the mid-nineteenth century on she imported grain annually. Industry, over 70 percent of which was light industry, accounted for only about 30 percent of the total value of industrial and agricultural output. Production techniques were very backward. She was perennially plagued by inflation, skyrocketing prices and a shrinking market. The laboring people lived in dire poverty.

Revolution Promotes Production

After the people's government led by the Chinese Communist Party was established in 1949 it confiscated imperialist and bureaucrat capitalist-owned enterprises, and carried out a series of revolutionary movements including the land reform. The enthusiasm for building socialism which these inspired among the workers and peasants promoted the rehabilitation and development of industry and agriculture. The 1952 output of major industrial and agricultural products outstripped all previous levels.

During the period of rehabilitation of the national economy (1950-52) China smashed the blockade by the imperialists and put an end to the severe inflation left from the past. This created conditions for building a socialist economy in a planned way. Large-scale economic construction was launched during the First Five-Year Plan beginning in 1953.

By 1956 the socialist transformation of agriculture, handicraft production and capitalist industry and commerce had been basically achieved. This radical change in the relations of production spurred the development of the productive forces. Utilizing the collective strength of agricultural producers' cooperatives, the peasants swung with unprecedented enthusiasm into construction of projects for water control and improvement of farmland and obtained higher yields. The workers, showing their revolutionary spirit as the class leading the country, kept setting new records in industrial production. By 1957, when targets for the First Five-Year Plan had been fulfilled or overfulfilled, China had her own industries producing aircraft, motor vehicles, modern machine tools, power-generating equipment, and metallurgical and mining equipment.

Under the guidance of the General Line laid down by Chairman Mao, **"Go all out, aim high and achieve greater, faster, better and more economical results in building socialism"**, in 1958 China's national economy made a big leap forward. People's communes, which had far greater collective economic strength than the agricultural producers' cooperatives, were formed in the countryside. The total value of 1958 industrial and agricultural output was 55 percent higher than in 1957. Further advances in industry and agriculture enabled the country to fulfill the major targets set for the Second Five-Year Plan (1958-62) two years ahead of schedule.

Suddenly in 1960 the Soviet revisionist renegade clique headed by Khrushchov perfidiously withdrew all Soviet experts from China, tore up hundreds of agreements and contracts and stopped supplying important equipment in an attempt to sabotage China's socialist construction. Under Chairman Mao's leadership, the Chinese people,

working self-reliantly and with a will, defeated this plot. Following the path of independence and keeping the initiative in her own hands, China continued to make progress in industry, science and technology.

Work on the Third Five-Year Plan (1966-70) for national economic development went on during the Great Proletarian Cultural Revolution. This great political revolution smashed the two bourgeois headquarters, first that of Liu Shao-chi and then that of Lin Piao, and their schemes to restore capitalism. It brought about a consolidation of the dictatorship of the proletariat and the socialist economic base. The revolutionary zeal of the people accelerated the development of the social productive forces. The major industrial and agricultural production targets for the Third Five-Year Plan were fulfilled or overfulfilled.

The Fourth Five-Year Plan is scheduled to be completed in 1975. Gross industrial output for 1974 is estimated to be 190 percent more than 1964, with large-scale increases in electric power and such major products as steel, coal, petroleum, chemical fertilizer, tractors, cotton yarn and synthetic fibers. The total value of agricultural output for 1974 is estimated to be 51 percent higher than that for 1964. While China's population has increased 60 percent since liberation, grain output has increased 140 percent and cotton 470 percent.

Propelled by the movement to criticize Lin Piao and Confucius, the Chinese people are going all out with militant vigor to accelerate the building of socialism and consolidate the material basis of the socialist system.

Self-reliance

Where do the resources, funds, equipment and personnel for China's socialist economic construction come from? The Chinese experience answers: Self-reliance.

Carrying out the policy of **"maintaining independence, keeping the initiative in our own hands and relying on our own efforts"** put forward by Chairman Mao, the Chinese people are blazing a new trail in economic development through making full use of China's own resources and relying on domestic accumulation and the wisdom and strength of the people in building socialism. Responding enthusiastically to Chairman Mao's calls, **"In industry, learn from Taching"** and **"In agriculture, learn from Tachai"**, workers and rural commune members have launched mass movements to act in the spirit of hard work and self-reliance of the Taching oil workers and the commune members in the Tachai production brigade. This has enabled China's industrial and agricultural production and construction to make faster progress.

To change the pre-liberation situation of almost total dependence on imports for petroleum, new China opened up her own petroleum resources. She built the Taching, Takang, Shengli and other oil fields. A number of modern oil refineries and petrochemical complexes have been set up. Now China can supply her own oil products in the quantity and varieties she needs and has begun to export a portion of her crude oil and oil products.

In nine provinces south of the Yangtze River formerly thought lacking in coal, coalfields have been found and mines opened. This is beginning to change the long-standing situation in which the south had to be supplied with coal from the north. China's iron and steel industry is based on her own ore as a result of opening many new mines and building up ore centers.

China relies mainly on herself for machinery. Though not all the equipment is of the newest design, with wisdom and creativeness the workers are able through technical innovation to use ordinary equipment to make modern machinery. Technical transformation has greatly improved the performance of some old machines. Two decades of effort have enabled the machine-building industry to supply the various sectors of the national economy with complete sets of equipment.

China does not rely on foreign loans to get funds for socialist economic construction. She depends entirely on accumulation within the country, without increasing her people's burden. In factories and mines the masses are constantly mobilized to increase production and practice economy so as to increase state accumulation.

Today China's annual revenue is over 10 times what it was in the early years after the founding of the people's republic. Annual investment in capital construction for industry is several times the entire annual revenue in those years. In order to save all possible money for national construction the people carry out the policy of building the country through diligence and thrift in everything from managing their households to running industry and other undertakings.

A portion of China's engineers and technicians get their training in school, but a still greater number are trained through practical experience in industry and agriculture. "Three-in-one" teams for technical innovation — consisting of leading cadres, technicians and workers — organized on a mass scale in factories and mines have greatly accelerated the progress of science and technology and trained thousands of experts of worker origin.

In her socialist economic construction China engages in cooperation and exchange with other countries on the basis of equality and

mutual benefit. She does not, however, depend on others. The Chinese experience proves that a country's economy can develop at a fairly fast pace only by relying on itself. Dependence on other countries only binds the people hand and foot, hampers the progress of economic construction and harms political and economic independence.

Priorities for Planning

As the general policy for socialist economic construction, the Chinese people have adhered to the policy formulated by Chairman Mao: **"Take agriculture as the foundation and industry as the leading factor."** In planning production and construction, attention is given to agriculture, light industry and heavy industry, in that order, to enable all three to develop together.

"Taking agriculture as the foundation" means giving first place to agricultural development. China is a vast agricultural country with over 80 percent of her population in the countryside. Developing agriculture is not just a question of solving the problem of food and clothing for nearly 800 million people, but also of providing raw materials, funds and a vast market for her industry.

Following the policy of "taking agriculture as the foundation and industry as the leading factor", at the same time that she develops her heavy industry, China pays great attention to the development of agriculture and light industry. This has brought about tremendous changes in these two fields. Grain production in 1973 was over 250 million tons, more than double that of 1949. Good harvests were again obtained this year, with grain output reaching a new high. The various industrial crops have also shown fairly big increases. The development of agriculture has provided light industry with raw materials (about 70 percent of the raw materials for China's light industry come from agriculture) and a vast market, and promoted a corresponding development in light industry. The total value of output for light industry is over 10 times that for 1949. The growth of agriculture and light industry has provided a broad market and a continual accumulation of substantial funds for heavy industry, enabling it to develop faster. The rapid growth of heavy industry provides more technical equipment for the modernization of farming, for developing light industry and other sectors of the national economy and for strengthening national defense. This is how industry plays its leading role in the national economy.

(From *China Reconstructs* December 1974)

HOW CHINA DEVELOPED HER OIL INDUSTRY

CHANG CHUN

I HAVE BEEN working in the exploitation of petroleum for thirty years. In those thirty years, especially the last 25 of the new China, I have watched our petroleum industry move from extreme backwardness to more than self-sufficiency guided by the policy of independence and self-reliance. Looking back at the distance we have travelled, fighting every step of the way, I am stirred beyond words.

Starting from Scratch

China's modern petroleum industry began at Yenchang, north Shensi province.

In 1907 the Ching dynasty government drilled China's first well at Yenchang. After drilling seven shallow wells in three years the engineers hired from abroad by the Ching government announced that the deposit was too meager to be worth exploiting. Production was discontinued.

Yenchang took on a new lease of life after the Chinese Communist Party established a revolutionary base in the Shensi-Kansu-Ningsia area in the thirties. Production was resumed. In 1945 I was sent by the Party to Yenchang to head the drilling department. We had only 200 workers, a few antiquated drilling machines, thirty-odd drill pipes and some refining stills. But the workers went all out. Under wooden derricks the drillers would drill one well, pull out the pipes, move

them to the next site and drill another. Oil was scooped up and poured into stills for refining. It was a primitive enterprise, but it contributed its share to the revolutionary war that was going on. In those years when imported oil flooded the rest of the country, our revolutionary base used oil extracted by ourselves. This was something the workers were very proud of.

We longed to prospect the whole of China and find bigger oil fields, but the reactionary Kuomintang government controlled most of the country and so the workers' dreams remained dreams.

The birth of a new China in 1949 opened up wide horizons for her petroleum industry. But we faced monumental difficulties. In 42 years, 1907-1948, only 123 exploratory wells and 45 development wells were drilled, a cumulative total of no more than 71,000 meters. Annual output of crude oil averaged less than 100,000 tons. In the whole country there were exactly eight old drilling machines, two small and poorly-equipped oil fields and a few crude refineries.

The Yumen oil field, the bigger of the two, was set up by the Kuomintang government in 1939 with foreign capital and equipment. Because the incompetent government and corrupt management did little to build up the enterprise, equipment and pipelines were incomplete and blowouts frequent. The area of drilling and exploitation extended to no more than two square kilometers and the total output of crude oil was a mere 520,000 tons in the 11 years from establishment to 1949.

When I went to Yumen to help take over the enterprise after liberation the workers angrily described to me the cold, hunger, punishment and beatings inflicted on them by the old management. "It was no oil enterprise," they said bitterly. "It was a living hell!" Three hundred oil field police and 700 military police were hired to keep down the 4,000 "oil blacks", as the oil workers were called in those days, to prevent them from running away or from rebelling. Slaving in the shadow of club-wielding foremen and mounted police, they could hardly pause to catch their breath without having blows rained on them.

After taking over Yumen the people's government released the workers imprisoned by the reactionary government, abolished all oppressive rules and regulations, organized the workers to struggle against the agents of the bureaucrat-capitalists and the foremen. The "oil blacks" became masters of the oil field. With new enthusiasm and initiative they plunged into work and in the First Five-Year Plan added three more oil fields to the original one. In those five years they drilled 26 times the total drilled in the 11 years of the old Yumen,

and crude oil production was five times the cumulative figure of the past. Yumen became China's first important oil base.

Bankruptcy of the 'Oil-poor' View

The old China was a lucrative market for imperialist oil. As I see it, the imperialists and their scholars fabricated the theory that China was "poor in oil" for the specific purpose of maintaining their monopoly of oil sales in China. Their view that "a large part in China consists of rocks of types and ages in which no possibility of oil deposits exists" seriously impeded China's efforts to develop a petroleum industry of her own. Even after liberation, before the discovery of the Taching oil field, there were people who did not believe that China had rich oil reserves. Liu Shao-chi and his gang, who blindly accepted everything the foreigners said, echoed their views with "It's wishful thinking to hope to find rich oil reserves in China. Better develop solar energy instead."

But the Chinese oil workers have a will of their own. They acted in the spirit of Chairman Mao's words, **"We are not only good at destroying the old world, we are also good at building the new. Not only can the Chinese people live without begging alms from the imperialists, they will live a better life than that in the imperialist countries."**

The oil workers did not believe that China was poor in oil. The late Wang Chin-hsi, an outstanding representative of them, declared, "Nobody is going to convince us that oil lies only under foreign soil and not under a country as large as ours."

In the spirit of self-reliance and hard work, petroleum workers, engineers and cadres made extensive and large-scale surveys and discovered one oil field after another. When in 1958 Chairman Mao called on the nation to **"go all out, aim high and achieve greater, faster, better and more economical results in building socialism"**, the oil workers boldly went ahead to develop the petroleum industry their own way. By the end of 1959 more than 900 geological prospecting teams with 480 drill rigs had been at work in 34 exploration areas. They found large amounts of oil and gas seepages and oil-bearing structures in many provinces. Exploratory drilling in some of the structures resulted in the discovery of many oil fields of industrial value, some in places once labelled "no oil". Facts are eloquent proof: China is rich, not poor, in oil.

In the early days after liberation we had thought there was petroleum only in the northwest, that the southwest had only natural gas.

But further prospecting disclosed rich oil and gas reserves in many parts of the country.

Turning-point

A turning-point in China's petroleum industry was the rapid construction of the Taching oil field in the sixties. It not only proved that China has rich oil deposits. More important, it showed that, relying on her own efforts, China can carry out large-scale exploration and production and build up her own oil industry rapidly.

In 1960 disastrous weather caused temporary economic difficulties. The imperialists, modern revisionists and other reactionaries seized this opportunity to gang up and make trouble for China. The imperialists tightened their economic blockade against us. The perfidious Soviet revisionist renegade clique tore up contracts, recalled their experts and cut back oil supplies, hoping in this way to bring China to her knees.

In answer to this pressure and taking their cue from Chairman Mao's military tactics, oil workers and engineers prepared to concentrate a superior force to "fight a battle of annihilation" at Taching — to surmount every difficulty and get the oil field into operation in the shortest time possible.

Spring in Taching was still freezing cold. From every part of the country tens of thousands of people converged on the vast wild prairie — to find no roads, no houses, not enough trucks, and a host of other problems. Liu Shao-chi and his gang tried to smash the campaign by attacking it as "sheer chaos, and no way to build industry".

The Party committee leading the campaign called on the workers and staff to study two articles by Chairman Mao, *On Practice* and *On Contradiction*, and guide their work with his teachings. The study gave the workers confidence. "There are all kinds of difficulties in opening up an oil field," they said, "but the biggest difficulty confronting us is our country's shortage of oil. This is the principal contradiction. If we do not solve this contradiction, the imperialists, revisionists and reactionaries will seize the chance to make things even more difficult for us. Cost what it may, we must get this oil field into operation."

They raised the slogan, "If favorable conditions exist, get to work. If they don't, create those conditions and get on with the job."

I was working at the time in the campaign's general headquarters and I was deeply impressed by the courage with which the workers

tackled every kind of hardship in order to develop our own petroleum industry. Most unforgettable of all was Wang Chin-hsi, known as "Iron Man Wang".

The first time I saw Wang Chin-hsi was at Yumen when he was a young driller. Born in a poor peasant family in a village near Yumen, he had begged for a living as a child. When barely 15 he was pressganged to work as a coolie for the Yumen oil field.

After liberation, educated by the Communist Party, he became a driller and soon leader of his drill team. In the fifties he and his team worked in many places in the northwest and in seven years drilled more than 70,000 meters of wells. Toward the end of the fifties China's oil shortage was so serious that many motor vehicles had to be driven on gas carried in a huge bag on top of the bus or truck. "Those gas bags weigh on me like a thousand-*jin* load," Wang Chin-hsi said more than once. "Lack of oil is a tremendous burden for the country. We must feel this pressure as our own and do something about it. This is the responsibility of the Chinese working class."

With this in mind he came to Taching from Yumen and threw himself into the campaign. The sight of the prairie with its rich potential filled him with an urge to get going. "If only I could smash the strata with my fist and make the oil flow!" he said. So great was his ability to take hardship and his determination to achieve the well-nigh impossible that he was called "Iron Man", and the name stuck.

Once helping a well crew control a blowout he stayed at the well two days and nights without rest. Finally, his clothes caked with mud, he returned to headquarters to have something to eat. After a few mouthfuls the bowl slipped from his hands and, slumped against a wall, he fell asleep. He lost weight, his eyes became sunken. Urged to rest, he retorted, "I'd give 20 years of my life to get this oil field going. I'd be satisfied to do just this one good thing for our country — help develop our oil industry in the shortest time possible."

His team completed the oil field's first well in five days and went on to set a national record in drilling. Soon a mass movement spread at Taching to learn the Iron Man spirit. This accelerated construction. The first train of crude oil rolled out of Taching in June 1960. At the end of the first year we had a clear picture of the oil field's area and reserve. Within three years Taching was China's most up-to-date oil base.

At a meeting of the National People's Congress in 1963 Premier Chou En-lai announced that China was basically self-sufficient in oil products. This news boosted the morale of the whole country.

On the eve of liberation Chairman Mao had predicted, **“Let them blockade us! Let them blockade us for eight or ten years! By that time all of China’s problems will have been solved.”** The Chinese oil workers turned this prediction into reality. For myself, like a boatman emerging from narrow gorges, my spirits soared at the splendid prospect ahead.

In 1964 Chairman Mao issued the call, **“In industry, learn from Taching.”** The Great Proletarian Cultural Revolution which began in 1966 gave fresh impetus to China’s economy. The oil industry, too, forged ahead.

Construction of the Shengli (Victory) oil field began early in 1964 in the Taching spirit. On May 1 it began shipping out crude oil. In 1973 it produced 13 times as much oil as in 1965, the year before the cultural revolution. Advanced technologies are now used in prospecting, drilling and extraction. The Takang oil field began construction at the same time as Shengli. The crude oil it produced in the last eight years was 3.1 times the total old China produced in the 42 years from 1907 to 1949. China’s abundant natural gas fields are also being exploited.

Not long ago a new field went into operation at Taching, its daily output of crude oil equalling that of Taching after its first three years. The entire oil field is now producing five times as much crude oil as it was then.

Scaling New Heights

In old China the reactionary ruling class was completely dependent on imperialists. Petroleum technology lagged 50 years behind the advanced world level. Geological prospecting was technologically backward. Geophysical exploration was limited to small-scale experiments, lacking even a proper procedure. Drilling techniques were so primitive that the deepest bore-hole was only 1,000 meters. There were no plans for systematic construction, and production was haphazard. There was no way to put out an oil well fire. Petroleum scientists and engineers were pitifully few.

The rapid expansion of the oil industry after liberation made ever-growing demands on research and called for a vast increase in trained personnel. In trying to meet these demands we found the best guidance in Chairman Mao’s words, **“We stand for self-reliance. We hope for foreign aid but cannot be dependent on it; we depend on our own efforts, on the creative power of the whole army and the entire people.”**

In line with this principle the state set up organizations for research and development, prospecting and designing. Each oil field has its own laboratories and research and designing units directly serving production. While petroleum colleges trained more technical personnel, on-the-job workers, engineers and cadres spurred progress in petroleum science and technology by conducting experiments to solve production problems.

In the last 25 years we have been able to make advances in the theory of petroleum geology and have evolved a set of methods and techniques for high-speed prospecting. Innovations in tools, machines and technology now enable drilling to be done much faster. Just after liberation a drill team using one rig averaged 1,000 meters a year. Now all the teams average 8,000 to 9,000 m. while quite a few crews can drill 10,000 m. a month. The 3252 drill team at the Shengli oil field topped 150,000 m. for 1973, setting a new national record.

In exploitation we have been able to keep reservoir pressure stable by water-flooding in the early stages and producing by separate zones. We have also gathered experience in recovering viscous crude oil, production from fields dissected by faults, and transportation of oil and gas mixtures by pipeline in cold regions.

Stimulated by the cultural revolution, our Chinese workers accumulated the experience to carry out experimental exploration of China's offshore oil resources.

At the time of liberation China had only two dozen geologists and the same number of petroleum engineers. Now we have an army of petroleum scientists, engineers and technologists, while more and more oil workers are contributing to research and development.

At Taching, for example, three-way cooperation groups — mainly workers, also leaders and technical personnel — are active in prospecting and extraction. With extensive and detailed firsthand materials collected on the job they have conducted experiments on a wide scale and produced valuable results. Since its first days Taching has introduced 20,500 innovations. More than 50 of these measure up to advanced levels at home and abroad — such as extraction by separate zones, long-barrel coring and identification of oil-bearing structures according to individual reservoir sandstone.

The method of flooding in the early stages and extracting by separate zones, worked out through practice, has enabled Taching to maintain high and steady production in all 14 years of its existence. This has done away with the former situation of gradual decline in production as the pressure in old wells drops.

Last year workers and engineers at Taching's new field designed a whole set of new technological processes for ground construction. Incorporating the merits of advanced technologies at home and abroad and taking into consideration the geological conditions and oil properties of the new field, these new processes will guarantee steady production and facilitate automation of oil field management.

Much more work remains to be done, but our experience has shown us that by following the path of independence and self-reliance, we will continue to make progress in the petroleum industry.

(From *China Reconstructs* October 1974)

HOW TACHAI BUILDS UP A SOCIALIST COUNTRYSIDE

KUO FENG-LIEN

Secretary of the Communist Party branch
of Tachai production brigade

VISITORS to Tachai production brigade in Shansi province like to climb Tiger Head Hill for a bird's-eye view of our land and village. They see staircase after staircase of green terraced fields held on the slopes with stone walls. A canal winding around the mountains and an electric pumping station guarantee water for fields which grow more than 7.5 tons of grain per hectare. Hoppers running on five aerial cables lift manure up to the terraces and bring quarried stone down for construction.

At the foot of the mountain is our village, its street flanked by a supply-and-marketing co-op, credit co-op, restaurant, bookstore and post office. At the end of the street are our homes — rows of houses, cave-style or brick-and-tile, built on steps cut into the hillside with fruit trees growing in front of them. We draw water from taps in front of our houses and all homes have electric lights. Our 80 families — about 400 people — have a seven-grade school, clinic, nursery-kindergarten and recreation club within walking distance.

Right next to our homes, though, behind a big willow tree, we have kept several mud cave-dwellings. We have preserved them because we don't want our young people to forget what the old Tachai was like. We lived in low, damp caves like these before liberation, and the landlord often tied peasants to the willow and beat them.

In those days the village's 53 hectares of land lay in 4,000 tiny plots scattered over badly eroded slopes and ravines. Most of this was owned by one landlord and three rich peasants. The forty poor and lower-middle peasant families were either their tenants or hired hands. All year long they worried about paying the rent and exorbitant interest on the debts they owed. There was no energy left to try to get better harvests. If they got 50 kilograms of grain on a small piece of land 20 × 30 meters, it was considered a good year.

How did the old Tachai change into today's Tachai? Chen Yung-kuei, our old Party branch secretary, says it was because "we work to revolutionize people's thinking". This is our first task in everything we do. Peasants armed with Mao Tsetung Thought work harder

to build socialism. Changes in our thinking translate into changes in our land, our harvests and our village.

Bucking the Capitalist Trend

Chairman Mao says, **“Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle. We must heighten our vigilance. We must conduct socialist education. We must correctly understand and handle class contradictions and class struggle, distinguish the contradictions between ourselves and the enemy from those among the people and handle them correctly. Otherwise a socialist country like ours will turn into its opposite and degenerate, and a capitalist restoration will take place. From now on we must remind ourselves of this every year, every month and every day so that we can retain a rather sober understanding of this problem and have a Marxist-Leninist line.”**

This is the Party’s basic line during the socialist period. Our Tachai Party branch constantly educates its leaders and the brigade members with this concept, urging them to keep to the socialist road in class struggle.

Tachai was liberated in 1945. The next year the peasants received land in the land reform. Chairman Mao had called on everyone to get organized and Chen Yung-kuei and some poor and lower-middle peasants formed a mutual-aid team. In 1952 Chen went to the county Party committee and applied to form a semi-socialist farming cooperative in which the land would be pooled. But for a year the committee withheld its approval.

Impatient with the delay, the Tachai Party branch got the poor and lower-middle peasants together and discussed Chairman Mao’s speech, **“Get Organized!”**, particularly this: **“Among the peasant masses a system of individual economy has prevailed for thousands of years, with each family or household forming a productive unit. This scattered, individual form of production is the economic foundation of feudal rule and keeps the peasants in perpetual poverty. The only way to change it is gradual collectivization, and the only way to bring about collectivization, according to Lenin, is through cooperatives.”**

They were sure that a cooperative was the right step to take next. What they didn’t know was that the influence of Liu Shao-chi’s revisionist line was causing the county Party committee to put off its approval. Liu had been against agricultural collectivization since the

first mutual-aid teams appeared. He was for an individual economy and "giving a free hand to hiring labor". He insisted on "a policy to preserve the rich-peasant economy". He even said, "Exploitation should be welcomed." Later he was to order the agricultural cooperatives disbanded on a large scale.

The Tachai Party branch kept insisting on forming a cooperative. Finally in 1953 the county Party committee approved — but limited it to 30 households. Thirty households! We already had 49 in mutual-aid teams. The Party branch decided to ignore the limit and go ahead with all 49. That year the new co-op brought in a bumper harvest of 1.8 tons per hectare — more than twice what the individual farmers got. More households joined.

After two years we took another step forward in collectivization and advanced to a fully socialist co-op. Our land became collectively owned, individuals' draught animals and farm tools were bought by the co-op.

In 1958 an even bigger and stronger form of collective economy, the people's commune, was formed in China's countryside. Tachai became a production brigade in one of them. We worked even harder to improve production and that year reaped an average of four tons per hectare, five times more than when we had farmed individually.

Again, Liu Shao-chi was dead set against the people's communes. When drought and flood hit most of the country in 1959-61, he used these difficulties as a good opportunity to break up the communes. With his encouragement, capitalist trends appeared in the countryside that seriously hurt the socialist economy — free markets, the extension of private plots, the increase of small enterprises responsible for their own profit and loss, and harvest quotas based on individual households. Lin Piao also supported fixing quotas on individual households.

It was a critical time. The Tachai Party branch got the brigade members together to discuss Chairman Mao's statement that "**only socialism can save China**". They recalled the bitter life of the old society, analyzed the capitalist trend in the countryside and talked about the superiority of socialist collectivization.

During these three hard years, the Tachai people kept firmly to the socialist road. They loaned several dozen tons of their own reserve grain to other brigades in trouble. At the same time they fought the crippling results of bad weather, won good harvests and were even able to sell their surplus grain to the state in all three years. Tachai's stubborn defense of socialism inspired the poor and lower-middle peasants of the other brigades to struggle against capitalist trends in their own areas.

In the autumn of 1962 Chairman Mao, at the Tenth Plenary Session of the Eighth Central Committee of the Communist Party of

China, sharply criticized Liu Shao-chi's right opportunist line and warned the nation, "**Never forget class struggle.**" In 1964 he pointed out, "**In agriculture, learn from Tachai.**"

A movement started by Chairman Mao to educate the peasants in socialist thinking was already under way in the countryside. A Liu Shao-chi man in the Shansi province leadership sent a work team to Tachai under the pretext of helping with socialist education. Instead, they tried to frame its leaders on false charges, claiming they had reported higher harvest figures than the brigade had actually reaped. The work team spent days weighing both stored and distributed grain. The figures were accurate to the kilogram.

Then the Tachai Party branch and the poor and lower-middle peasants held meetings in which they discussed right and wrong in the light of Chairman Mao's ideas on class struggle. They came out of the meetings more confident than ever that they were on the correct road. They told the work team, "You're here to wreck our brigade, not do revolutionary work." More and more isolated, the work team finally quietly withdrew.

In 1965 Chairman Mao specifically named the target of the socialist education campaign in the countryside: "Those persons in authority in the Party taking the capitalist road." The target was the same in the cultural revolution that followed. In the cultural revolution and in the present movement to criticize Lin Piao and Confucius, we have settled accounts with Liu Shao-chi, Lin Piao and their followers, repudiating their counter-revolutionary revisionist line and their conspiracy to restore capitalism.

With Our Own Hands

The Tachai Party branch also teaches the brigade members how to use Mao Tsetung Thought in the struggle for production. It encourages us to develop production through self-reliance.

"We cannot lean on others when we make revolution," Chen Yung-kuei often tells us. "We can build a new Tachai only by relying on our own will and our own hands."

When we first formed our co-op in 1953 we drew up a ten-year water and soil conservation plan which included basic improvement of our land. We would turn the slopes into terraced fields, build fields in the ravines and plant trees on the mountains. We were less than 300 people — with only 50 able-bodied men and women. We had only hoes and shoulder poles. Transform the harsh pattern of nature? It seemed an unequal struggle, but we accepted the challenge.

In the winter of 1955 we went to work on Wolves' Den, a sharply-sloping ravine 1.5 kilometers long and 6.6 meters wide. By spring we

had turned it into terraced fields. That summer a rainstorm swept it all away. We built the terraced fields all over again the following winter. Again mountain torrents washed everything away.

In the winter of 1957 our Party branch led us to Wolves' Den for the third time. This time we increased the number of terraces, curved the retaining walls against the torrents and made them wider at the base. There were 44 walls built with 300-kg. blocks of stone which we quarried in the mountains and carried down with shoulder poles. We filled these terraces with thousands of cubic meters of soil. It took us 27 days in the piercing cold, but the hard work paid off. The walls have withstood many mountain floods since.

In ten years and 250,000 workdays we built 200 stone walls and linked up separate plots. We spread soil at least a foot deep in the terraces, deep-plowed it and built it up with manure and compost. With water, fertilizer and the soil safely held in, our terraced fields gave us more than 5 tons per hectare in 1962.

Then the next summer we had the biggest flood in a hundred years. Driving rains began in early August and did not let up for seven days. Water crashed down through the ravines, destroyed most of our terraced fields, flattened the crops and wrecked all but two of our houses.

As soon as the rain stopped the Party branch called a general meeting. Chen Yung-kuei stood up and proposed reconstruction through self-reliance. Together with the members he reviewed our ten-year plan and how we had finished it by relying on our own efforts.

"There will always be difficulties in building socialism," he said. "If we hold out our hands to the state for help now, we will be setting a bad example for the young people. We'll be encouraging them to ask the state for help every time they are in difficulty. What kind of successors will we be bringing up to carry on the cause of the proletariat?"

The state did send us relief — money, winter clothing, medicine. Three times it came, three times we sent it back. A few bad elements in the brigade called us fools. But when these enemies said we were wrong we knew we were right.

We went ahead to rebuild our land and homes. In the daytime we repaired the fields, made compost, fired bricks. At night we rebuilt our wrecked homes by the light of gas lamps. The winter of 1963 was very cold. One day we were rebuilding fields in a ravine two kilometers from the village. At noon we found our lunches frozen. "If we had had even bits of frozen food in the old days," Chen Yung-kuei said to us young people, "we wouldn't have had to go begging." He talked about the history of his family and the village.

He said there were five "manys" in the old Tachai — many hired out to landlords or rich peasants, many who owed debts, many who had to beg, many forced to sell their children, many who committed suicide. His family of five had nothing to their name. Two hired out to landlords, three went begging. One particularly bad year the landlord they worked for pressed so hard for the debts they owed him that there was no way out but to sell his mother, sister and brother. He and his father went on as hired laborers. When the father was too old to be useful anymore, the landlord kicked him out. He hanged himself. Chen Yung-kuei was left all alone.

The sun was setting. Chen Yung-kuei told us girls, "Go home now and get some rest."

"No," we said, "if you older people can go on working, so can we."

We young men and women formed two shock teams and vied for the heaviest work — carrying stones and building walls. "Our boys have iron shoulders," the older people said, "but our girls are made of iron too." After that we were called the "Iron Girls" team.

We finished rebuilding our fields in a year and a half. Soon the new houses — the ones you see today — were also completed. They were much more spacious than the ones we had before.

The year following the big flood, 1964, we averaged 6 tons per hectare of grain. In the ten years since then, we have gone in more and more for scientific farming, gaining experience in selecting and breeding good strains, close planting, field management, protecting crops from pests and diseases and reforming our system of cultivation. We used to grow only one crop a year. Now we interplant low-yield and high-yield crops and reap two harvests a year. We have added wheat and rice to corn and millet.

Electricity came in 1965. With brigade accumulation funds, which had been increasing year by year, we bought machines for threshing, milling and grinding. This liberated a large part of our labor force, especially the women, who used to grind the 115 tons of grain we consumed every year by hand.

Most of the heavy transport has been taken over by vehicles and our aerial cables. We send up several thousand tons of manure to the fields every year. Transporting by cable hoppers saves us 10,000 workdays a year. We made our own explosives and since 1971 have blasted away 36 hilltops and leveled four ravines with a bulldozer to make large level fields which can be irrigated and cultivated by machines.

Our grain yield has long topped 7.5 tons per hectare, ten times more than before liberation. We have 60,000 fruit and timber trees.

We have also multiplied our draught animals and pigs. We have an ample grain reserve. Our public accumulation fund is 800,000 yuan — about 10,000 yuan per household. Every family has its own reserve grain and savings in the bank, quite a few with deposits of one or two thousand yuan.

Farming for the Revolution

Just before the birth of the People's Republic of China Chairman Mao pointed out that the education of the peasantry was a serious problem.

Collectivization has gradually done away with the system of private ownership of the means of agricultural production. But remnants of private-ownership thinking formed by several thousand years of individual peasant economy have yet to be wiped out.

Precisely because such a change cannot be brought about in one day, from the beginning of collectivization twenty years ago, the Tachai Party branch has helped its peasants to use Mao Tsetung Thought to develop the proletarian idea of farming for the revolution and love for the socialist state and the collective. This paves the way for a complete break with private-ownership ideas.

Chao Hsiao-ho is a good example of how this works. He herded sheep for a landlord before liberation and was sold to another landlord in another county. After liberation he came back to Tachai. The year the co-op became fully socialist, it sent Chao to the next county to buy two oxen. He returned with three. The third one, belonging to a neighboring co-op, had followed him home. Chen Yung-kuei told him to take the ox back, but he said, "I'm doing this for the collective, not for myself."

"Small-groupism is actually a form of narrow individualism," said Chen Yung-kuei. "Chairman Mao pointed this out for us long ago. We must not only care for our own collective but also other collectives."

When Tachai became a commune brigade, Chao Hsiao-ho became a cart-driver. Carrying construction materials back from the county town one day, he brought back an extra section of rolled steel. Chen Yung-kuei said he should take it back. "But the state will never miss such a small section of rolled steel," Chao argued.

"The state is a big socialist collective," said Chen. "We should care even more for this bigger collective." Chao took the steel section back.

The Party branch helped Chao Hsiao-ho study Chairman Mao's works, showing him what revolution meant. Chao was inspired by the lives of the revolutionaries praised by Chairman Mao — Chang Szu-teh who served the people wholeheartedly, and Norman Be-

thune, the Canadian doctor who gave his life for the Chinese revolution in a spirit of utter devotion to others without any thought of self. Trying conscientiously to become like them, Chao Hsiao-ho grew into a new-type peasant with a proletarian world outlook and utterly devoted to the public.

In 1972 we had the worst and longest drought in a hundred years. It lasted 17 months, way into the spring of 1973. Our corn simply had to be watered or it would be lost. We got word that we could bring water from the county reservoir through our canal. Chen Yung-kuei came to us and said, "The water in the reservoir is running low too. Shall we let the other brigades have it?"

We agreed. All the able-bodied men and women in our brigade went to get water from a well 2.5 kilometers away. With a shoulder pole, each could bring two buckets per trip, enough for just six plants. We needed 3,000 buckets — a total of 7,500 kilometers of walking — for every hectare. And there were 30 hectares. But we did it. Our 1973 harvest was the biggest in our history.

Every year in the last two decades we have not only fulfilled our quota of grain to the state but sold large amounts of surplus grain, too.

Through criticizing Lin Piao and Confucius, Tachai's leaders and members became even more fully aware of the importance of continuing the revolution. We held meetings criticizing Lin Piao and Confucius during work breaks and in the evenings. Many families hold their own small meetings. Applying Chairman Mao's theories on class struggle, we saw why Lin Piao regarded Confucius' idea of restraining oneself and restoring the old order as a maxim. Though the two lived two thousand years apart, they were alike. Both made last-ditch efforts to prop up the declining exploiting classes they represented. Confucius wanted to restore the slave system for the slaveowning class. Lin Piao wanted to restore capitalism for the landlord and bourgeois classes.

"We can see Lin Piao and Confucius were two rotten melons on the same rotten vine," the members said. "Lin Piao tried to overthrow China's dictatorship of the proletariat so that landlords and capitalists could ride roughshod over us again. We'll fight anyone who tries to drag us back to the old ways!"

The criticism has made the Tachai brigade members more determined and more enthusiastic about building socialism. This year, as soon as the Spring Festival was over, we began a new battle to turn still another ravine into a level field.

(From *China Reconstructs* November 1974)

EDUCATION IN CHINA TODAY

EDUCATION brought to the people on an immense scale is one of the achievements since the founding of new China. Today the number of university, middle and primary school students is more than one-fifth of the total population. There are 7 times as many primary school students and 24 times as many middle-school students compared with the highest number in pre-liberation days. More than 90 percent of all school-age children are in school. New China's universities, by the end of 1974, had graduated 12.6 times the number in the 20 years before 1949.

An even greater change has taken place in the countryside, mountain areas, borderlands and national minority areas. Some national minority areas that formerly did not even have a written language now have both primary and middle schools and students in universities in other areas.

In old China eight out of ten people were illiterate. This state of backwardness, the result of exploitation and oppression by imperialism, feudalism and bureaucrat-capitalism, has been ended.

New China runs a great variety of schools to meet actual conditions. Apart from higher educational institutes and primary and middle schools, there are a great many workers' colleges run by factories, colleges run by farms, short-term training courses run by universities, correspondence courses, vocational schools, part-work-part-study schools and technical schools for farming people.

New China develops education by "walking on two legs". This means that in addition to schools run by the state, large numbers of primary and middle schools have been established by rural communes and production brigades with some state assistance. Classes are arranged to suit the characteristics of life in farming and pastoral areas to make attendance convenient. For example, there are "mobile schools" with traveling teachers who make the rounds of remote villages composed of only a few families. There are also "horseback schools" in which the teachers move from pasture to pasture along with the herdsman and their children.

Education in China is not confined to schools. Workers, peasants, office workers, armymen, sales clerks and people in city neighborhoods are raising their educational level or studying revolutionary theory in all kinds of spare time or on-the-job study programs including short-term study classes and political night schools.

Must Be Revolutionized

The revolution in education was only really started during the Great Proletarian Cultural Revolution and is still going on. Its essence is the transformation of the old educational system, together with its principles and teaching methods, in line with Chairman Mao's teachings, **"Education must serve proletarian politics and be combined with productive labor"** and **"Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture."**

Before the cultural revolution, Liu Shao-chi and his followers, who usurped the leadership of the educational department, worked in opposition to Chairman Mao's proletarian revolutionary line, making education a tool for capitalist restoration. The trend was toward the creation of an intellectual elite. The methods of education were essentially the same as before liberation or followed those of other countries. Schools were dominated by bourgeois intellectuals. The educational system produced graduates who were divorced from proletarian politics, productive labor, and the workers and peasants.

During the revolution in education the length of schooling, curriculum, materials, teaching and examination methods, the enrollment system and the remolding of the outlook of teachers are all being scrutinized. Priority is given to the study of revolutionary theory so that both teachers and students will have the aim of teaching and study — wholehearted service to the revolutionary cause and to the people — deeply imbedded in their minds.

Before the cultural revolution, a student spent 16 to 20 years from primary school through middle school and university. He was shut up in the classroom and studied by rote. He had little idea of what work meant in field and factory. On graduation, his head was crammed with formulas and equations but he could not work with his hands and understood nothing of the feelings of workers and peasants. Such students were incapable of shouldering the tasks of socialist revolution and socialist construction.

Experiments are now under way to complete primary school in five years, middle school in four to five years, and university in three

years. Even with the shortened courses students acquire more practical and theoretical knowledge than in the past because superfluous subjects and redundant or useless teaching material have been discarded. More important, ideological education has been strengthened; book learning is closely combined with practical production, and theory with practice.

Combine Theory with Practice

School education is no longer confined to the classroom. Primary and middle schools in town and country have established close links with nearby factories, people's communes and army units, which in effect become big classrooms. Where conditions permit, many primary and middle schools have opened small factories and farms and invited workers, peasants and armymen in as part-time teachers. The universities have instituted a new system of combining teaching, scientific research and productive labor. This means that regular contact is established with factories and people's communes, and schools run their own factories and farms. Students of liberal arts "take society as their factory", going to factories, communes and trade organizations to make social surveys and to learn from the workers, peasants and soldiers. By taking a direct part in the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation — they are able to make the liberal arts play a militant role.

The most important thing is that by working alongside industrial workers and peasants they develop a deep feeling for the laboring people and learn what real service to them means.

To become closer to the workers and peasants, teachers and students take part in collective labor for a given period. At discussion meetings either on the spot or after returning to school, they analyze the facts they have collected and raise them to a theoretical level. Instead of giving lectures to cram the students' heads full of information, the teachers encourage them to think things out independently. In universities, lecture notes are circulated to students before the lecture is given, also opportunity is given for students to take the rostrum and expound their own views. A comradely relationship exists between teachers and students, who argue and exchange views freely in a revolutionary and democratic spirit that strengthens unity.

Thorough Transformation

Following Chairman Mao's instruction that "**the teaching material should be thoroughly transformed**", institutions of higher learning have prepared a great deal of teaching material over the past few

years. In provinces, municipalities and autonomous regions also, new texts have been written for primary and middle schools. A great effort has been made to infuse the new teaching material with Chairman Mao's thinking in revolutionizing education and the political line that guides it, and to give prominence to the ideology of serving proletarian politics, socialist revolution and construction, and to the training of successors for the proletarian revolutionary cause.

Examinations used to be planned like surprise attacks, and the questions asked were either obscure or designed to trap the students. Now "open-book" examinations have been introduced almost universally. The questions to be answered are made known beforehand and during the examination students may refer to books and discuss the questions with each other. This trains and tests the students' ability to analyze and solve problems.

A radical change has been made in the university enrollment system. The "book knowledge first" criterion, which unfairly barred the working people and their children from going to university, has been discarded. Instead of admittance being open only to graduating senior middle school students, new students are generally selected from among workers, peasants and soldiers who have done two or more years of practical work and have been recommended by the masses and approved by the leadership in their locality or unit. Older workers, peasants and revolutionary cadres, rich in experience, are also considered even though they may have passed the age limit and do not have the required schooling.

During the cultural revolution, Mao Tsetung Thought propaganda teams from the factories went to the schools, and under the unified leadership of their Party committees, gave full play to the leading role of the working class and strengthened political and ideological education. The domination of bourgeois intellectuals was thus broken. Simultaneously, country schools were put under the supervision of the poor and lower-middle peasants.

Today workers and peasants, together with revolutionary teachers and students, are carrying out Chairman Mao's instructions to transform education to meet the needs of class struggle and production. Lectures are given by workers, peasants and soldiers. The mental outlook of teachers, after tempering in the cultural revolution, has greatly changed and some are making new contributions in their fields.

Training Revolutionary Successors

The first worker-peasant-soldier university students, enrolled during the cultural revolution, have graduated. They have attained a high

level of political consciousness and learned their vocational skills better than graduates from the old universities. Students from Tsinghua University, working in several hundred factories and mines in a dozen provinces and municipalities, undertook the construction of more than 360 projects as pre-graduation practice. On completion, one-third of the projects were judged to have reached advanced standards in the country and 80 percent of them were adopted in relevant industries.

Instead of going straight from middle school to college, students now go to the rural areas, to the factories or to join the army, to work as ordinary peasants, workers or soldiers and to be re-educated by them. About ten million middle-school graduates have already gone to the countryside since the beginning of the cultural revolution and have become a new generation of educated peasants imbued with socialist consciousness. Their contribution to the building of a new socialist countryside is a significant one. They are playing an important part in helping to sweep away centuries-old exploiting-class ideas and customs — ideas which made people look down on the peasants and on labor. This is helping gradually to eliminate the differences between industry and agriculture, between town and country, and between mental and physical labor.

The revolution in education, despite its many successes, is still in the experimental stage. Its purpose is to prevent and fight against revisionism, train millions of successors for the proletarian revolutionary cause, speed up socialist revolution and construction, and ensure that socialist China will not change its political color. As the movement to criticize Lin Piao and Confucius continues to eliminate reactionary influences in the ideological field, the revolution in education is also becoming deeper.

(From *China Reconstructs* May 1975)

'Open-door' Schooling

—The Revolution in Education in a Middle School

Staff Reporter

THE No. 28 Middle School in the northeastern industrial city of Shenyang has 36 classes,* but when I arrived on a visit only 14 of them were in the school. The others had gone to what they call their "big classrooms" — factories, communes and army units. This was in accordance with Chairman Mao's teaching on the tasks of students: "While their main task is to study, they should also learn other things." In their "big classrooms", they were learning about life and work directly.

For six years now this middle school has been experimenting with "open-door" schooling, a new educational system which combines theory with practice as advocated by Chairman Mao's revolutionary line in education and which strongly repudiates the revisionist line of Liu Shao-chi and Lin Piao.

Why 'Open-door'?

A leading member of the school's revolutionary committee described the tremendous changes the new system has brought.

Before the cultural revolution began in 1966, No. 28, like many schools throughout the country, was basically ruled by the revisionist line in education pushed by Liu Shao-chi — a system based on books, classroom lectures and teacher authority, isolated from proletarian politics, productive labor and the workers and peasants.

Back in 1957 Chairman Mao pointed out that "our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture". He also insisted that "education must serve proletarian politics and be combined with productive labor".

* Primary school in Shenyang is from the 1st to the 5th grades; middle school from the 6th to the 9th.

Following these principles, No. 28 Middle School began some reforms in 1958. It set up a few small factories for students to practice working in and also sent them to the countryside to help during the busy farm seasons.

However, at the time education was not under the full control of the proletariat. In this school as in many others, these new activities were soon stopped by the revisionist line on the pretext that they “disrupted the normal procedures of education”. The students were again confined to classrooms, separated from reality behind closed doors, reading books, pushing for high marks and driving to become famous experts above the masses.

This was just another edition of Confucius’ reactionary idea that “those who study well become officials”. This kind of educational system not only keeps students away from political struggle and teaches them to despise manual work, but gives them a great amount of homework. In No. 28, the burden broke the health of some and they had to leave school.

Liu Shao-chi’s reactionary educational line served those who were attempting a capitalist restoration in China. The cultural revolution broke this line and gave a new birth to the school. After Chairman Mao’s call, “**The working class must exercise leadership in everything**”, a Mao Tsetung Thought Propaganda Team of workers from a Shenyang ceramics factory entered the school in the autumn of 1968 to put it into effect. They helped set up a new leading group — the revolutionary committee.

Like schools all over the country, No. 28 adopted “open-door” schooling, a fundamental measure which put education on the correct orientation and made it possible to train “**workers with both socialist consciousness and culture**”. With the doors of the school flung wide open, the small classroom of the school was integrated with the “big classroom” of society so that book learning became closely related to the actual class struggle, the struggle for production and scientific experiment in society. Teachers and students came into contact with the workers, peasants and soldiers.

How the Doors Were Opened

“For our school this was not a reform but a very difficult revolution,” the leading comrade said thoughtfully. “You see, we had to abolish the old system altogether, but what should we set up in its place? We had no model. Follow Chairman Mao’s directives and cut a new path of our own, was our conclusion.”

Led by the Communist Party, the teachers and students overcame the obstacles and difficulties with a pioneering spirit and made

progress in the direction pointed out by Chairman Mao's educational line.

On the principle of diligence and thrift, they set up three small factories for making electric motors, electronic instruments and doing electroplating. These became classrooms for physics and chemistry lessons. (Today these factories make up-to-standard products. In 1973 they turned out 510 three-kilowatt electric motors, 640 low-voltage power-supply units for teaching purposes, 2,000 silicon diodes and 12 tons of electroplated parts.)

On the school grounds they opened up an agricultural experimental plot and set up a 2.7-hectare farm outside the city. Teachers and students work together on various crops according to the needs of their agricultural lessons.

The school also established links with 14 outside factories (producing such things as household ceramics, miniature electric motors, explosion-proof electric motors and electrical supplies), four agricultural brigades, three state farms (stock-raising, fruit-growing, forestry and fresh-water products) and three army companies. These became permanent "big classrooms". Students study seven months in school classrooms and three months in society's "big classrooms".

This not only added classrooms but increased the number of teachers and raised the quality of teaching. Originally there were 112 teachers. Now there are an additional 53 part-time teachers who are workers, peasants and soldiers. The full and part-time teachers draw up a teaching plan together at the beginning of every term and decide what parts of school subjects will be taught and practiced in the "big classrooms". Methods, time, place and teachers are set. Since the plans match teaching material with actual production in factory and farm, the content of the students' studies is greatly enlarged.

The students are not the only ones to benefit. The contact with the workers, peasants and soldiers and actual productive work is also promoting profound changes in the teachers. The resulting change in their ideology has helped them raise the quality of their teaching. As one put it, " 'Open-door' schooling is a fine chance to remold our thinking with the help of workers, peasants and soldiers and to learn more about the subjects we teach."

Theory with Practice

The three factories in the school are small but adequately equipped. The machines are not very modern but the students and teachers are proud of them because they made them themselves with the workers' help. From a small electroplating tank to a big lathe,

all were made over a period of several years from old machinery and equipment discarded by neighboring factories.

I went to see a class of 50 students working in the school's factories, experimenting with electroplating, casting, wiring electric motors and assembling low-voltage power-supply units. The physics and chemistry teachers and some full-time workers (graduates of the school who had remained in its factories) were guiding the work. These factory-classrooms required the knowledge of middle-school physics and chemistry — electricity to make an electric motor, the theory of electromagnetic induction and rectification to make a low-voltage power-supply unit, inorganic chemistry to do electroplating.

The students not only become tempered in work but learn much practical knowledge. This gives them a better understanding of the things they have learned and lays the foundation for more advanced knowledge. One student said, "Just studying theory, I couldn't see the use of it. Putting it into practice, I can see it and feel it. It's easier to understand and remember. What's more, I can use what I learn right away."

A teacher told me, "With our school-run factories and farm we no longer have to operate machines on blackboard and plant crops in the classroom. We've started on a new road: combining teaching with actual production and scientific experiment."

Why Go Outside of School?

"But with factories and farm inside the school," I asked, "why do you still need to go to factories and farms outside the school?"

I found the answer by visiting the factories and commune production brigades with which the school has regular agreements.

One of these is the Pitai brigade in the Forward commune 10 kilometers north of the city, an advanced brigade of 300 people and 45 hectares of land, whose grain production is rising yearly. Fifty eighth-grade students and their homeroom teacher were doing a month of farm work.

It is good training for city teenagers to hike out to the countryside with bed rolls on their backs, live in peasant homes and prepare their own meals. But the more important fact is that these students are now actually living among the peasants who make up 80 percent of China's population, working with them to build a socialist countryside, taking part in their class struggle to push the revolution forward and learning their revolutionary thinking and other good qualities. The truths of the revolution learned in textbooks are now the reality around them. Through all this and through joining the peasants in

criticizing such reactionary thinking as the contempt for physical work and the working people which Lin Piao copied from Confucius and spread, they are learning things they cannot learn inside their school and which are essential for carrying on the revolutionary cause of the proletariat.

Studies aside from farm work are also full of practical significance. In political class a brigade leader described the struggle between the proletarian and the bourgeois lines in his brigade. In composition class the students were asked to investigate and write up the history of the village and its families. In mathematics the lesson on accounting was given by the brigade's accountant. He didn't just show how to make accounts, but explained the importance of exercising the power over finances on behalf of the commune members in order to consolidate and develop the socialist collective economy. (At the time of liberation practically all those who were educated enough to do accounts came from the exploiting class.)

The agricultural lessons were even more varied. Experienced peasants, agricultural technicians, electricians and tractor drivers were ready teachers. Combining their lessons with actual farming problems made the lessons lively and concrete. They left a deep impression because the students could put what they had just learned directly into practice.

In the outside factories associated with the school, the workers, like the peasants, feel that their first duty toward the students is to help train them to become revolutionaries. One of these, a factory making miniature electric motors, has had links with the school since 1970. It has set up a "revolution-in-education" group, headed by factory leaders. This group organizes the students' program and workers are assigned to guide them.

The workers are first of all concerned about the students ideologically. It has become a tradition in the factory that to train the young people to carry on the revolution one must start them with a correct attitude toward work. Once when a group of students came, those assigned to the lathe and fitters' shops were happy, while those who were assigned to the assembling shop and foundry felt their jobs heavy and boring and became disheartened. Some even asked to be transferred to another shop. One day after work Comrade Wang of the lathe shop, a veteran worker and Communist Party member, called the students to his lathe. Pointing to the aluminum motor housing in the chuck, he asked, "How was this made?"

A student in the foundry answered, "We cast it in our shop."

Wang then turned the housing on his lathe, and asked, "How is this housing going to be fitted onto the motor?"

"It has to be assembled in our shop," a student from the assembling shop replied.

With a broad smile Wang concluded, "So it seems that a lathe worker cannot produce a motor by himself!" From the structure of a motor Wang went on to describe the division of labor in a factory, pointing out, "Why should we be choosy? No matter what kind of work we do in this factory, it's all for the same revolutionary cause."

Wang's talk was a profound lesson for the students. It became a tradition which initiated every new group of students to the work of the factory so that from the very beginning they would have a working-class attitude toward their work: They were here not only to learn production techniques but first of all the stand of the working class and concern for the collective.

In the 'Small Classrooms'

How have the lessons in the school classrooms, where students spend seven months a year, changed? I sat in on a 7th-grade Chinese language class. They were studying Chairman Mao's article, "Where Do Correct Ideas Come From?"

Before class the young woman teacher told me that in the past she had conducted such lessons mainly by explaining the background, central theme, special characteristics, grammar and structure of the article. Her only source of concrete examples was her own limited experience or the newspapers. The students, who were always in the classrooms, deep in books or listening to teachers talking, naturally had even less experience in life to relate to the article. So their understanding of it was shallow.

"It's different now," she said. "We study the article in four sessions. A few days ago a talk at the first session was given by Comrade Sui, a model textile worker and part-time teacher here. With vivid accounts of how the workers in his plant made technical innovations and continually raised the quality of dyeing and printing, he showed the truth of Chairman Mao's words that correct ideas **'come from social practice, and from it alone. . . . Once the correct ideas characteristic of the advanced class are grasped by the masses, these ideas turn into a material force which changes society and changes the world.'** The students were so interested they didn't want to leave the classroom when it was over. Today we're going to have our second session."

In class the teacher explained the social background and historical significance of the article and its practical significance today. She pointed out its clear logic and tight construction. Then she raised

the question: "Why do we say correct ideas come only from social practice?"

The classroom became very lively, with students speaking from their own experience out in the "big classrooms" of society.

One boy said, "Class struggle is protracted, complicated and sometimes very sharp. I came across this view many times in studying Chairman Mao's works. During the cultural revolution it was also impressed on me, but it became especially concrete and close to me when I went to the Pitai brigade to work. There was a former landlord there who had been under supervision for a long time. He was old but not at all resigned to his overthrow and was still thinking how he could recover his lost paradise. While we and the brigade members were criticizing the reactionary thinking of Lin Piao and Confucius and their attempts at restoring the old order, he was resisting by spreading feudal ideas and superstition behind our backs. So I saw with my own eyes that class struggle is really intense."

A girl added, "What we learned in the factory shows that knowledge comes only from practice. In physics class we studied electric motors and understood some of the theory, but we didn't really understand it until we helped make such a motor with the workers. Recently the factory developed some motors of more advanced levels. Each one was produced only after the workers had made many experiments. There's no such thing as Confucius' 'born with knowledge' or Lin Piao's 'born geniuses' — that's only rubbish to fool the people with!"

Another girl said, "Once when some PLA soldiers were giving us military drill. . . ." One after another the students spoke up, talking from all the depth and variety of life, connecting the school's small classrooms with the "big classrooms" of society.

As I walked out of the classroom with the students, two things Lenin said about education came into my mind:

"We could not believe in teaching, training and education if they were restricted only to the schoolroom and divorced from the ferment of life."

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"An ideal future society cannot be conceived without the combination of education with the productive labor of the younger generation: neither training and education without productive labor, nor productive labor without parallel training and education could be raised to the degree required by the present level of technology and the state of scientific knowledge."

(From *China Reconstructs* November 1974)

Factories Run Their Own Colleges

Staff Reporter

ONE of the new socialist things that are thriving since the cultural revolution are factory-run colleges.

In July 1968, after reading a report on a spare-time pre-engineering school at the Shanghai Machine Tool Plant, Chairman Mao issued a directive: **“Put proletarian politics in command and take the road of the Shanghai Machine Tool Plant in training technicians from among the workers. Students should be selected from among workers and peasants with practical experience, and they should return to production after a few years’ study.”**

This pointed the road forward for China’s education. Two months later the Shanghai Machine Tool Plant began its “July 21” Workers’ College — named after the date of the above directive. It opened a new chapter in China’s proletarian education.

Today, seven years later, guided by Chairman Mao’s directive, similar workers’ colleges can be found all across the country, in steel mills and oil fields, on railway worksites deep in the mountains and ships on the high seas. They are operated by factories of all sizes. Most courses are in engineering, but some are in medicine and liberal arts. These are from several months to two or three years in duration. They may be full-time or after-hours and some are on a part-work part-study basis. Several hundred thousand people are attending such colleges. The graduates, returning to production, have become part of their factories’ backbone technical force.

A New-type School

A factory-run college differs from a regular university in that it is designed to train people needed in the factory’s actual production. Students are selected from among the workers and return to their work units after graduation.

The bulk of the teachers are experienced workers, but there are also engineers and personnel from technical schools. Assisted by the factory's workers and engineers, they compile their own teaching materials. The texts, summing up production experience and new innovations, are both practical and reflect the latest technical advances.

The students learn by taking direct part in the three great revolutionary movements — the class struggle, the struggle for production and scientific experimentation. They are required first of all to have a good grasp of Marxism-Leninism-Mao Tsetung Thought. Theoretical and technical knowledge is learned through combining study, productive labor and scientific experimentation. This is in sharp contrast to the old universities under the revisionist line where the students were divorced from proletarian politics, productive labor, and the workers and peasants.

The Shanghai Machine Tool Plant is famous for its high-precision grinders. Its college offers a three-year course in the design and manufacture of grinders. In addition to classes in Marxism-Leninism-Mao Tsetung Thought, students take mechanical drawing, higher mathematics, mechanics, hydraulics, electricity, machine design and production and a foreign language. The course produces engineers able to design and make grinders of all kinds.

Teaching is done following the principle of "practice, knowledge, again practice, again knowledge". First, fundamental courses such as mathematics, drawing and elementary knowledge about grinder manufacture are taught on the basis of the worker-students' practical experience. Then the students learn their theory in connection with designing and making machines which are both typical models for teaching purposes and needed by the plant. This raises their practical experience to the level of theory and they begin to learn the basic general principles of designing and making machine tools.

The third stage, built around problems encountered in practice, continues a systematic study of theory in order to raise the students' ability to grasp general laws in courses such as higher mathematics, mechanics and hydraulics.

In the last stage students work in plant shops for additional practice. They apply and consolidate their new theoretical knowledge by designing and making a complete machine tool, with help from workers and engineers.

Serving Socialism

The workers are very enthusiastic about this type of college. Even when it is run by a small factory of only 200 workers, the sign

bearing its name is usually put in the most conspicuous place. Uighur workers at the Kashgar Cotton Mill at the foot of the Pamirs opened southern Sinkiang's first "July 21" Workers' College last April with music, songs and dances.

Worker-students are selected by their fellow workers. Sometimes there are ten times as many applicants as possibilities for enrollment at the time. While in school the students pursue knowledge with great earnestness. When there are not enough texts to go around, several share one copy. When there aren't desks for all, some spread their books on their knees. When the classroom is too small they spill out into the corridors during a lecture.

A few people did not see the point in having such schools. "Going to school at your age?" they asked of the middle-aged worker-students. "What for?"

"What for? So that we can take up heavy loads for the proletariat. So that we can do more to help build a modern socialist industrial country," was the answer.

Socialist advances do indeed need more colleges like these to train more technical people faster. For example, as China establishes relations with more and more countries and regions, her ocean shipping is also developing apace and the lack of trained personnel poses an increasingly acute problem. Merchant marine institutes are not turning them out fast enough to meet the demand.

In 1972 the Tientsin Ocean-shipping Company began to solve this problem through colleges on its ships. These schools offer both full-time and spare-time courses. One round trip, about five months, is one school term. Students are selected from among the ship's crew. Teachers are the ship's leading cadres, and experienced engineers and wheelmen. Basic theory is taught, supplemented by materials compiled according to the needs of the course, and what the ship can offer in equipment, instruments and work conditions. Seamen attending the spare-time course can qualify as junior wheelmen in two or three years and those in the full-time course, sooner. In the past two and a half years this seaborne college has trained 650 people.

The Ministry of Railways' Second Engineering Bureau faced a serious lack of trained personnel for worksites scattered among a line which stretched through the mountains of five provinces. Instead of waiting for the government to assign it a few university graduates each year, the bureau opened a college with 14 branches situated at the different worksites. Its 21 specializations included tunnel engineering, bridge construction engineering, management, finance, medicine and teaching.

Experience has shown that “walking on two legs” — having both regular and workers’ colleges — helps build socialism with greater, faster, better and more economical results.

Working-class Intellectuals

The last two years have seen a sharp increase in factory-run colleges. There were 59 in industrially-developed Liaoning province in 1974. The number had reached 270 by July 1975. The increase came during the nationwide movement to criticize Lin Piao and Confucius and the movement to study the theory of the dictatorship of the proletariat, which enabled people to realize the deep and far-reaching significance of Chairman Mao’s July 21, 1968 directive.

Workers’ colleges have shown themselves to be not only a way to meet the need for technical personnel, but to build a contingent of working-class intellectuals. This is in accordance with Chairman Mao’s teaching that working people should master intellectual work and intellectuals should integrate themselves with the working people. This process will contribute to gradually reducing the difference between physical and mental labor, to combating and preventing revisionism, and to consolidating the dictatorship of the proletariat.

Changes at Talien Machine Tool Plant No. 2 illustrate this point. Before the cultural revolution began in 1966 technical power in the plant was in the hands of several bourgeois “authorities” who pushed Liu Shao-chi’s revisionist line in industrial management. They were so conservative that since the plant began manufacturing the C-620 lathe in 1958 not a single change had been made in the machine. The plant never seemed to be able to make products that were up to the required standards. The workers were indignant and had many times proposed improvements, but were ignored by the “authorities”.

Once Tsung Hsuan-heng, a highly-skilled turner, found something wrong with the drawing for the part he was to process, and suggested some changes in the drawing. “It’s none of your business,” one of the “authorities” told him coldly. “Just follow the drawing.” How Tsung wished he could himself have made a drawing!

When the plant set up its workers’ college in 1969 Tsung, then 41, and dozens of others were in the first group to be enrolled. After graduation he was determined to use all he had learned to serve the working class. A veteran worker named Li in Tsung’s shop had been using a small outdated milling machine for years. The table was worked by hand and he had to make several passes when changing a workpiece. More than one worker had asked the shop’s technical “authority” to make some changes, but was always told, “Why bother? It’ll be junked in a couple of years.”

The first thing Tsung did after returning to the shop was to go to Li and say, "Let's do something about that milling machine." Li was so moved he could not reply for a long time. Using his new knowledge, Tsung designed some improvements and, with help from other workers, automated the operation in only a few days. Relieved of his exertion, Li never misses a chance to say, "The worker-students know what we want."

In the past six years, through its college the plant has been building a contingent of worker-engineers well versed in both Marxist theory and technical know-how. It has also cast off its reputation for poor products, developed new models of machine tools and tripled production. The lesson is that under socialism a factory must not only turn out products but also the right kind of trained people to keep it going in the socialist direction.

Important Changes

Working-class intellectuals from these factory-run colleges are playing an increasing role in the political, cultural and technological fields and bringing about important changes in industry. Since the Shanghai Machine Tool Plant began its college, night school and short-term classes in 1968, the number of its worker-engineers has more than doubled. They now account for 60 percent of the plant's technical personnel.

The Shanghai plant's "July 21" college turns out graduates with high political consciousness. They keep studying the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao and take the lead in criticizing the bourgeoisie. Eighty percent are taking part in workers' theoretical study groups. In the mass movement to learn from the Taching oil field, they keep to Chairman Mao's revolutionary line and boldly combat the influence of the revisionist line.

They are also competent engineers. The first group of graduates has led or participated in more than 50 important projects — designs for new products and technical innovations. Among these are high-technology products such as a large precision grinder for oil film bearing race and an automatic double-wheel face grinder.

The worker-students are among the first examples of the integration of mental and physical labor. They can both design and produce machines. They can both direct production and function as ordinary workers. Wherever they are they play an effective role.

One of the first graduates, Wu Yung-chang, has filled eight posts in the past several years. Skilled in designing, operating a lathe or milling machine, filing and grinding, he has been called an "all-round master".

As more and more workers learn technical theory it is no longer the monopoly of a few, and the possibilities of its being used as the basis for rank and special privileges are being reduced. Now, mutual help is becoming the relationship between engineers and workers. In the past six years, most of the original 400 engineer graduates from traditional colleges remaining at the plant put in a year's work directly in production. Some have kept working with one shop team for several years running. By integrating themselves with the workers they are making good progress in remolding their world outlook as well as new achievements on the job.

Tsao Wan-chien, a 1956 engineering graduate, studied machine building abroad for another four years and received the doctoral candidate degree. Poisoned by the revisionist line, she hardly ever joined the workers in the shops or applied her theoretical knowledge to actual production. She had made no outstanding achievement since coming to the Shanghai Machine Tool Plant's grinder research institute in 1962. During the cultural revolution she began going to the shops and discovered her weakness of failing to apply theory to practice. She also found that there was a big difference between herself and the workers: they put the public interest first while she was concerned mainly with herself.

With this realization and the workers' warm and patient help her thoughts and feelings underwent a great change. Not long ago, while taking part in designing China's first large roller grinder, she proposed using a new technological process which won the workers' enthusiastic approval. The trial production was a success.

"Chairman Mao's July 21 directive shows us not only the way to train worker-engineers but also to remold intellectuals from the old-type schools," says Tsao Wan-chien. "As long as we work hard to integrate ourselves with the workers we, too, can become working-class intellectuals and contribute to the building of socialism."

(From *China Reconstructs* November 1975)

A New Type Agricultural College

HSIN HSUEH-WEN

FIVE years ago the then Shenyang Agricultural College left its scenic campus in the industrial city of Shenyang and relocated as five different colleges throughout the northeastern province of Liaoning. One of these, now the Chaoyang Agricultural College, settled in the mountainous Chaoyang area, poorest in the province. The school has taken "from the communes to the communes" as the guiding principle and devoted itself to training students selected from among the peasants of the local people's communes. Its students return to their communes after graduation and continue to work as peasants, but they are a new type of peasant with both socialist consciousness and a good grounding in agricultural science and technology. The school has come to be known locally as "the peasants' university".

Yesterday and Today

The college offers six majors: agronomy, orchards and forestry, water conservation, water project construction, hydrology, and stock-breeding and veterinary science. The 320 faculty members include both full-time teachers and part-time ones chosen from among experienced poor and lower-middle peasants and state farm workers. The school's 1,200 students are young peasants from communes in the six counties of the Chaoyang area. After graduation from the three-year course, while continuing to work as peasants in their communes they will form the backbone for building Chaoyang's socialist countryside.

In the old Shenyang Agricultural College everything went to impress newcomers that they were to become high-level specialists and make a name for themselves. The bunting greeting new students at

the gate stressed their becoming "future agricultural specialists". At the first assembly they were told how many first-rate professors the school had.

Because of the influence of Liu Shao-chi's revisionist line in education, all courses were taught on the campus. Crops were grown on blackboards; what was taught was divorced from the peasants and from production. Some research was done on small plots: farm workers employed by the school did the actual labor, the professors did the talking and the students just stood around and listened. At the end of such training most of the 7,000 graduates since the college's inception did not want to go and work in the countryside where life was hard. A few accepted posts as agricultural technicians in county towns, the rest sought other jobs. The very few who did go to the grassroots were more often than not unable to solve problems in production.

Eighty percent of China's nearly 800 million people live in the countryside. Agriculture is the foundation of the nation's economy. What use is an agricultural college to a socialist society if its graduates are unwilling to go to the countryside and help develop agriculture?

Chairman Mao had long ago criticized this state of affairs, but a change was possible only when his revolutionary line for education won out over Liu Shao-chi's revisionist line as a result of the cultural revolution.

Scientists for the Farms

Since liberation the 3,200,000 people of Chaoyang, 88 percent of whom live on the farms, have worked tirelessly to build socialism and prosperity in their area. A program to modernize its agriculture estimated that 100,000 scientific and technical personnel were needed there alone. But where would they come from? This had been a problem for years. Thus when the local people heard that an agricultural college had relocated right at their doorstep, they were very happy.

The college's teachers and cadres, on their part, were much moved by what the people had already achieved. They wanted to do all they could to speed progress in the area. They did not put up school and residential buildings immediately. First they lived in the homes of commune members, joined them in collective labor and from them got a re-education.

During this period they offered a number of short courses of three months to a year in water conservation, stockbreeding and veterinary science, and the cultivation of sorghum, corn, cotton and

fruit trees. Later teachers and students put up classrooms, worked on experimental plots and designed small reservoirs. Everything they taught was related closely to production in the commune teams. More than 10,000 people received some kind of training in these short courses.

Wang Kuei-pin, 52, an experienced cotton grower, signed up for several courses on cotton. He returned to his production team often during the period of his studies and was able to apply the theories he was learning to improving cultivation of his team's 3.3 hectares of cotton. Their record of 803 kg. of ginned cotton per hectare was big news in this area of short summers. Wang himself was so pleased with the results of his study that wherever he went he passed on his knowledge and lauded the college. People began calling him "College" Wang.

After finishing the one-year course, Wang was made cotton consultant for the whole of Chienping county. In 1973 when a hailstorm stripped the county's cotton College Wang put his knowledge to work on the ravaged plants, which retained an average of less than one boll each. He got them to yield 225 kg. per hectare, an achievement that astonished even agricultural specialists.

All the graduates of the short courses, whether or not of Wang's years, share the aim of studying to build up the socialist countryside and have been able to use their learning to develop collective production.

Deep-going Changes

The results of the trial courses proved the correctness of Chairman Mao's admonition that in a school to serve the development of a socialist economy, **"students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study"**, and that teaching should be linked closely with the three revolutionary movements — the class struggle, the struggle for production and scientific experimentation. They decided it was right to have the school there in that valley 20 kilometers from the town of Chaoyang and began offering three-year courses which carried out these principles.

The students are rural young people with middle-school education or its equivalent and two or more years of experience in production. When they leave the college they are a new type of college trainee — farming people with a good knowledge of advanced agricultural science and technology as well as socialist consciousness, a love for agriculture and determination to stay in the countryside and serve the poor and lower-middle peasants.

This is a refutation of the Confucian idea that has permeated Chinese society for 2,000 years, that "those who study well become officials". It is also a refutation of the revisionist line in education which trained spiritual aristocrats divorced from labor who actually served the bourgeoisie.

Reaction to the college was varied. People steeped in the old thinking said, "All that college and they'll still be peasants? Who'll want to go?" The poor and lower-middle peasants reacted differently. "A college for crop growers is just what we want," they said. "In the past," recalled a brigade Communist Party secretary, "we'd send one of our young people to college in the city and he'd never come back. We'd send another and we'd never see him again either. I couldn't understand it. Doesn't the countryside need young people with both socialist consciousness and higher learning? Now with this 'from the communes to the communes' principle, the young people we choose will be serving the countryside."

Far from having no applicants, the college was besieged with applications, even from communes in neighboring provinces. Students kept coming long after the school term had begun. Last year the leader of the nearby Hsipeikou production team came over with three young women and begged the school to take them. When told that there was really no more space in the dormitory, he asked that they be admitted as day students. Told that the classrooms were filled to capacity, he said, "They can bring their own stools and sit outside the window." The young women were finally allowed to stay.

Politics in Command

Although this is a school for agricultural technicians, it is the students' political consciousness which is given first place. On the first day they study Chairman Mao's teachings on education and each receives a shovel and a hoe, which he or she will use often throughout the next three years.

The school carries out in earnest Chairman Mao's instruction, "**Class struggle is the main subject young people must learn.**" They combine reading of works by Marx, Engels, Lenin and Stalin and Chairman Mao's writings with participation in the actual class struggle — at present the movement to criticize Lin Piao and Confucius — in the school and in their teams when they return to them for field practice.

Learning from Tachai is another part of the school's underlying philosophy. The Tachai production brigade in Shansi province is a national model for agriculture. Keeping to the socialist road, through self-reliance and hard work its members have created a prosperous

socialist countryside in their once-poor mountain area. The school tries to educate its students in these qualities. It makes arrangements for students to take part in the class struggle, production and scientific experiments in communes or brigades that have done well in learning from Tachai.

Each department has its own learn-from-Tachai "bases" — experimental plots, high-yield plots, orchards, veterinary hospitals, breeding stations, pig farms. Here the students study, work and experiment. Through practice they come to understand the Tachai spirit as well as learn the more practical aspects of getting steady high yields.

New Teaching Method

Teaching in the old school centered around textbooks and was divorced from politics, labor and reality. The cultural revolution and re-education by the poor and lower-middle peasants has helped the teachers to realize that such a method produced nothing but book-worms. They have devised a new method centered around research projects on various production problems in the Chaoyang area. Through these the students master both the necessary basic theory and methods of research and scientific farming. The two aspects are well integrated.

The students spend the first year at the school studying theory and mastering basic techniques through research and production work. In the second year they spend seven to eight months at school and the rest of the year working in the fields back in their own production teams. In the third year they spend four to five months in school and the rest in the teams.

While with the teams, their task is to assist in making plans for production and experimental farm projects. They also hold classes in which they teach their new knowledge to the team members and help the latter sum up their experience in getting good harvests. In this way they make use of what they have learned in school to analyze and solve problems on their own. The teachers make the rounds of the teams to check up and guide the students' work. On their return to school the students sum up what they have gained ideologically and professionally and, with help from the teachers, raise their understanding of it to a higher level.

Students are no longer divorced from proletarian politics, labor and the workers and peasants. Instead of becoming an elite, these college students remain peasants with a deep feeling for the people and for production in the countryside. Even as they are getting a

college education, the students are contributing to production in their home village.

In 1974 the 289 students majoring in agronomy, orchards and forestry, stockbreeding and veterinary science taught more than 200 classes involving 3,189 people in their home teams. They helped commune brigades organize 72 experimental groups and joined the commune members in cultivating 467 hectares of seed-breeding or experimental plots. They grafted 530,000 fruit trees and treated 24,000 animals.

New Things Defeat Old Ideas

Chaoyang's first group of three-year graduates left the school in the spring of 1974. Now back at home, they are a strong addition to the "backbone force" for keeping the collective on the socialist road, fighting capitalist tendencies, promoting scientific farming and learning from Tachai.

Some people in whom the old ideas were strong took longer to appreciate the significance of this new educational departure. One of these was Professor Kung Chi-tao, who has worked in and taught seed-breeding for 30 years. At the old Shenyang campus, Professor Kung, hoping to develop students of "international level", had extended the usual four-year schooling period to five years for his specialty and increased the required courses from 30 to 40. Though they were crammed full of agricultural theory, no one graduating from his specialty was willing to work in the countryside.

Now the agronomy department which Professor Kung heads offers a three-year program with 12 required courses. Graduates educated under the new system have shown good ability in analyzing and solving problems.

An example is Liu Kuang-yi, who has made a contribution to peanut-growing. Peanut plants often died in great numbers after sprouting during the Chaoyang area's very dry springs. Liu Kuang-yi, feeling the peasants' concern, was determined to find a solution. Based on the temperature, moisture and oxygen needed for sprouting of peanuts, he developed a new way to plant which enabled all the young seeds to sprout. He set a record high in per unit area yield of peanuts in the Chaoyang area.

Comparing the new school with the old, Professor Kung says, "Now I'm convinced that Chaoyang is the kind of college we want."

(From *China Reconstructs* May 1975)





“Taking agriculture as the foundation and industry as the leading factor” is China’s policy for developing the economy.



Top right: Another gusher in the Takang Oil Field. Top left: Hard work installs a drilling machine in the pioneering days of the Taching Oil Field. Iron Man Wang Chin-hsi is fourth from left. Bottom: Taching's General Petrochemical Plant today.





**Left: Tachai production brigade's "Iron Girls".
Top right: More machines for agriculture.
Bottom right: Tachai—from badlands to prosperous farming.**

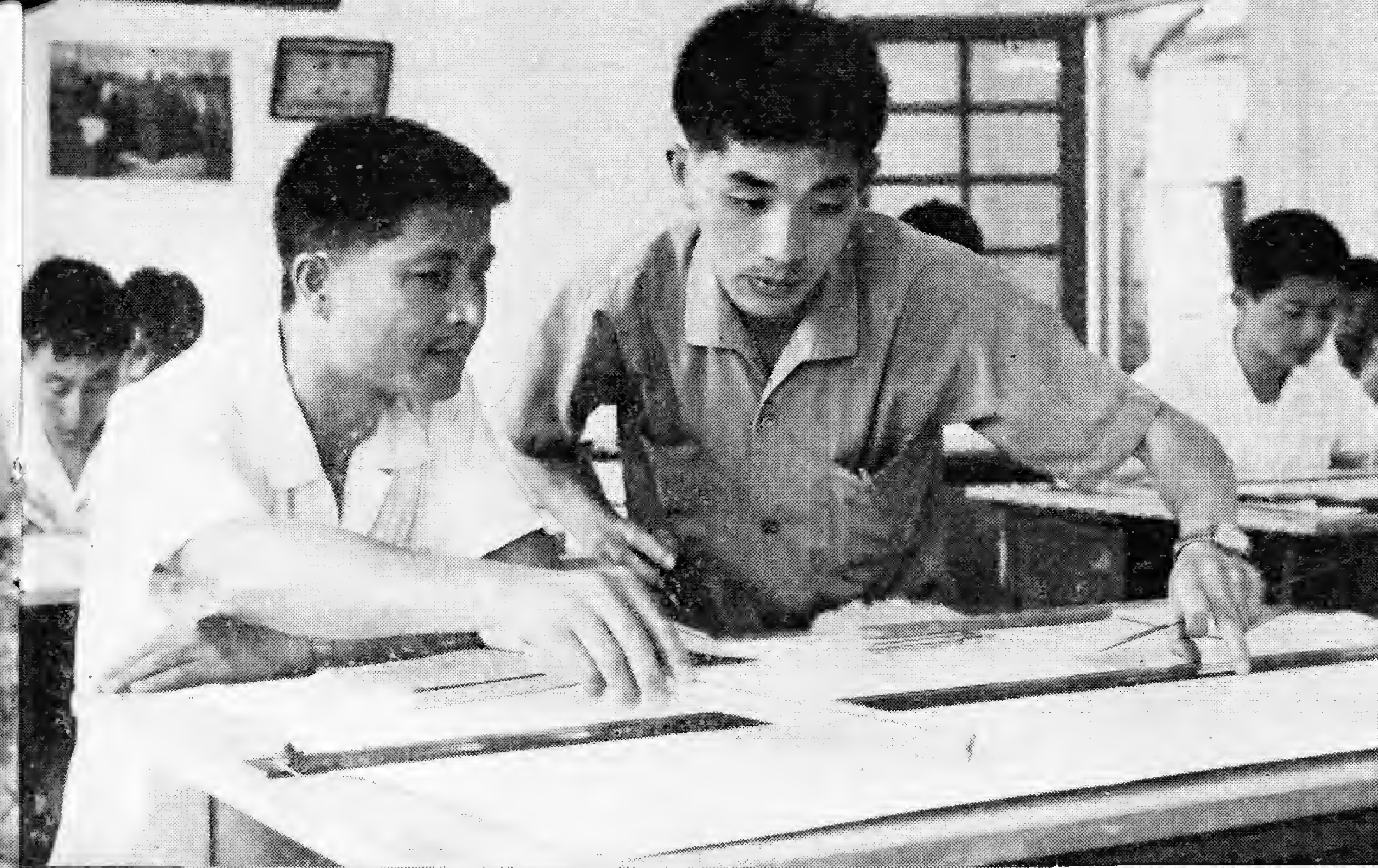




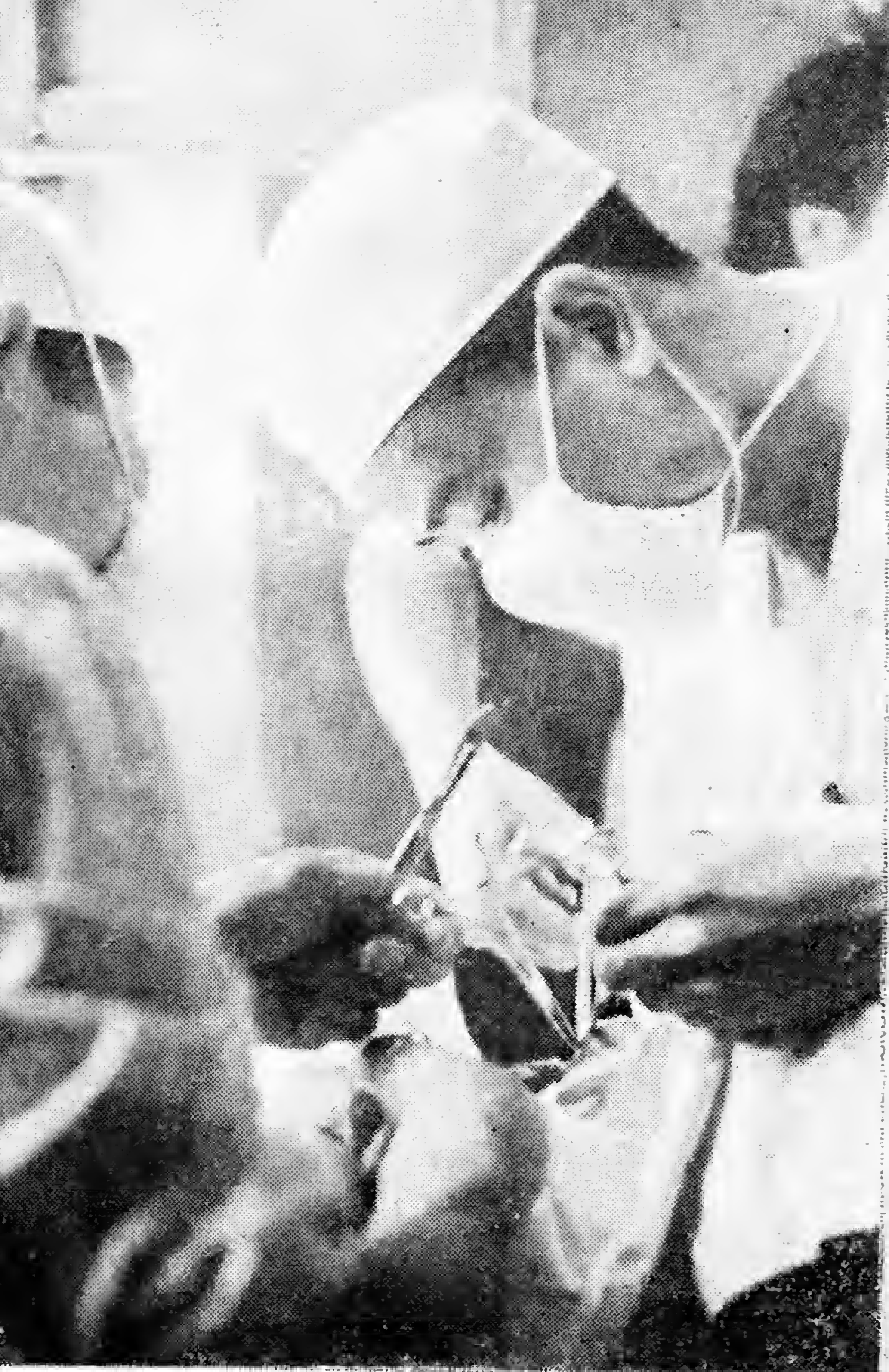


Top left: Worker Liu Chia-ming (left), after training at the Northeast Petroleum Institute, is now a technician at the Taching Oil Field. **Bottom left:** Tibetan students in the Lhasa Middle School do a laboratory experiment in chemistry. **Right:** Geology students in Northwest University study China's geological structure.





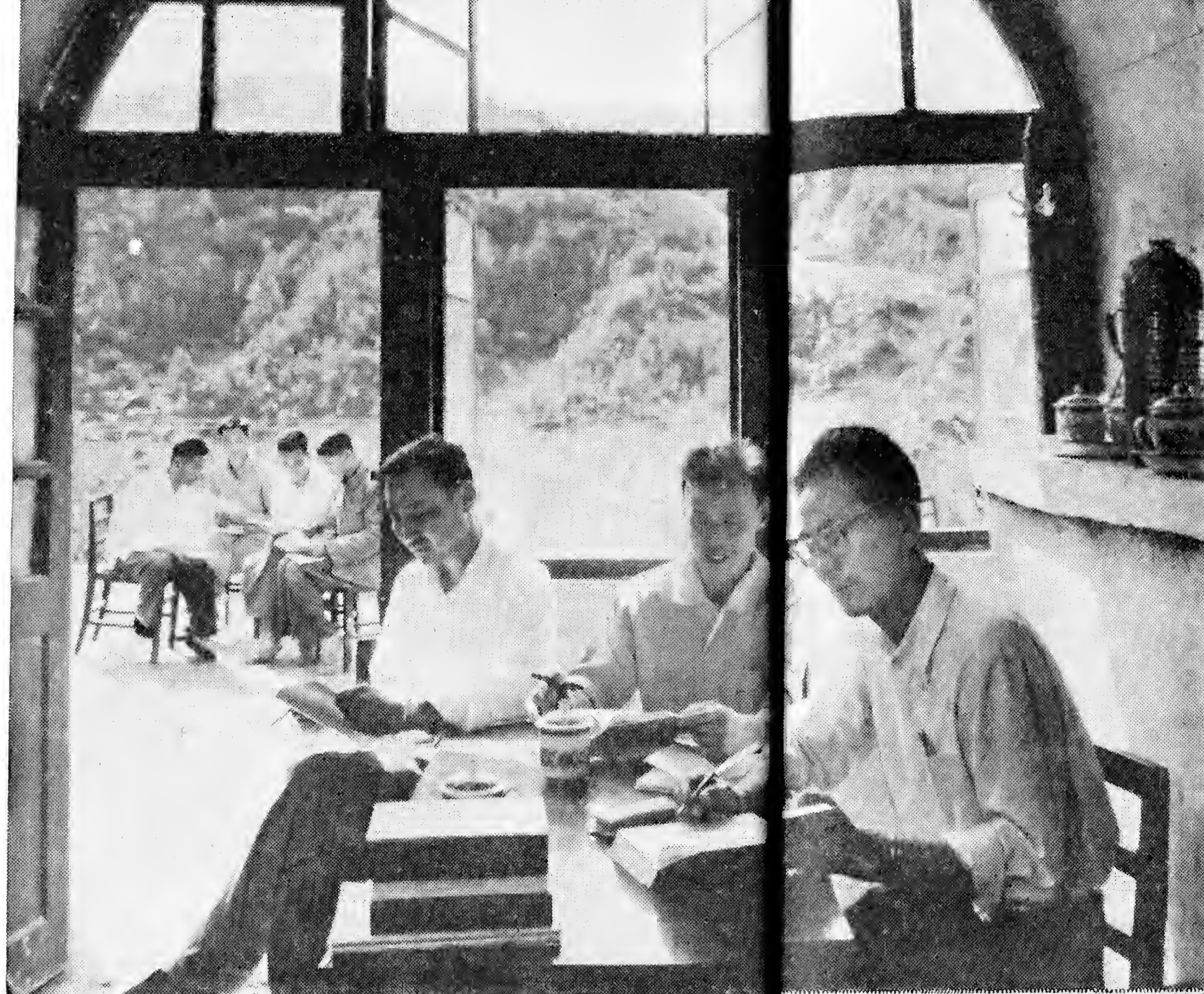
Left: Chaoyang Agricultural College students help survey for a water-control project. **Top right:** A worker-student in the July 21 Workers' College of the Shanghai Machine Tool Plant designs a machine with his teacher's guidance. **Bottom right:** Teaching students in a factory.





Right: A barefoot doctor in Yungfu county, Kwangsi, gives inoculations. **Top left:** Surgery in the Sun Village Commune Hospital in Shansi province. **Top center:** Drying medicinal herbs. **Bottom left:** Barefoot doctors learning acupuncture in a county hospital.

Bottom left: An old revolutionary tells students from the Nanniwan May 7 Cadre School how Chairman Mao worked in Yanan in the days when it was a base area. **Top left:** A study session at Nanniwan. **Top right:** Cadres turn wasteland into farmland. **Bottom right:** Herding sheep on a Nanniwan hillside.





Left: School graduates from Chuchow, Hunan province, who have settled in the countryside. Bottom right: School graduates in a discussion in their study of the theory of the dictatorship of the proletariat. Top right: School graduates do scientific research with the guidance of a local peasant.

THE ROAD FOR CHINA'S SCHOOL GRADUATES

Many readers ask about our young school graduates who have gone to work and live in the countryside. One of our staff reporters visited Wu Chan-kuei, deputy secretary of the municipal Communist Party committee in Chuchow, Hunan province, for his answers.

— Editor

Q. Would you discuss the situation with the middle-school graduates who have gone to work and settle in the rural areas and its significance?

A. It is one of the new socialist practices for young people from the city to go and live in the countryside. When in December 1968 during the cultural revolution Chairman Mao issued the call, **“It is highly necessary for young people with education to go to the countryside to be re-educated by the poor and lower-middle peasants”**, many young people enthusiastically sent in applications declaring their determination to become peasants of a new type with socialist consciousness and culture.

Since then, in Chuchow as in the rest of the country, going to the countryside on graduation has become the thing, a powerful revolutionary tide. So far 10,000 middle school graduates from our area have left the city and settled in the rural areas on the city's outskirts and in surrounding Chuchow county.

This is important for producing a new generation which will carry on the revolutionary cause of the proletariat. It provides a force needed to accelerate the building of a new socialist countryside. It has a profound and far-reaching significance in relation to reducing the difference between industry and agriculture, between town and country and between mental and manual labor.

As you know, it took the Chinese people more than a hundred years of struggle until finally, led by the Communist Party and

Chairman Mao, they overthrew the reactionary rule of imperialism, feudalism and bureaucrat capitalism. Thus they achieved victory in the new-democratic revolution and ushered in the new historical period of socialist revolution and the dictatorship of the proletariat. An even more arduous task is to consolidate this new political power and see that socialist China advances according to a Marxist-Leninist line without deviating into revisionism and backsliding into capitalism, in other words to achieve communism in the end. It requires a protracted struggle over many generations.

Revolutionaries cannot grow up in a hothouse. They must take part in revolutionary struggle. They must go to places where they face hardships to be tempered and to gain experience. The countryside is such a place. In the countryside, where the great majority of our population live, young people will find plenty of opportunity to educate themselves in the three great revolutionary movements — class struggle, the struggle for production and scientific experimentation.

There their “teachers” are the poor and lower-middle peasants, the most reliable allies of the working class. They have deep hatred for the old society and strong feeling for the new, for socialism, for the collective and for labor. They have a tradition of hard struggle and plain living, and a lot of revolutionary experience. The young people need contact with all of these.

Agriculture is the foundation of our national economy but our agricultural production is still not high. Young people with socialist consciousness and cultural and scientific knowledge are needed in large numbers to help change the situation. Seventy percent of the rural areas in Chuchow county and the city’s outskirts are hilly. Water takes up another 10 percent of the areas, leaving only 20 percent for farmland. If we are to follow the example of Tachai, the model agricultural brigade in Shansi province, we must make 130,000 hectares of our barren hills productive. Since 1964 the Chuchow municipal Party committee has led the communes in transforming the denuded hills through orchards, tea plantations and afforestation. The young people have done well at this work.

Q. How is the process of going to the countryside handled?

A. Party organizations at all levels view young people’s going to the countryside as a very important matter. There are special offices for this work at every level from the municipal Party committee down to the Party committees in the basic organizations. A deputy secretary in each committee is assigned to be personally responsible for this work.

A number of different forms are used throughout China. Some young people go to work in state farms, others join existing commune production teams to do farming. Sometimes new teams composed entirely of young people are formed under a commune. Our Chuchow young people go by groups, usually numbering about 30, to settle on crop and forest farms and tea plantations run by the communes or their brigades.

In Chuchow we have a special feature — this is done through links between city factories and communes in the countryside. In our city, a former market town which has developed into a new industrial center with a large worker population only since liberation, middle schools are set up under each large industrial plant for the children of its workers. Since 1958, to facilitate industry's support for agriculture, many factories have established links with nearby rural communes. Now the young people from factory middle schools are going to live in these communes. As of today, 8,000 graduates from hundreds of middle schools are living in 276 young people's settlements which are part of brigade or commune production units.

Joint efforts by the workers and commune members to train and educate the young people have strengthened the relationship between them. Groups of commune members visit the factories and workers' homes; parents and factory leaders learn something about the countryside in the course of visiting the young people. The factories send personnel to help repair farm machinery and tools, train technicians and set up tool repair shops. The communes are thus able to supply the city with more grain, vegetables, meat and fruit than before.

Q. Does anyone look after the welfare of the young people after they get to the countryside?

A. This is done jointly by special cadres and outstanding poor or lower-middle peasants, both appointed by their communes or brigades, and by group counselors who are chosen from the factory and government organizations in the city. The municipal Party committee's group in charge of the work with middle school graduates in the countryside holds a meeting once a year at which the counselors and peasant representatives give their opinions.

The poor and lower-middle peasants help the young people learn about the struggle between the proletariat and the bourgeoisie, the struggle between the socialist and capitalist roads and that between the Marxist and revisionist lines. They see that the young people have every opportunity to take part in the actual class struggle in the countryside.

One day in October 1974, the cashbox suddenly disappeared from the accounting office of the sideline processing plant belonging to the Kantien commune's Huchien brigade. In addition to ready cash, it contained the bankbook and the accounts of the plant for the past three years. The brigade immediately formed a group to look into the matter, and asked the leader of the school graduates to join it. With information from the masses, within five hours the cashbox was found under a heap of firewood in a landlord's house.

The brigade called a meeting at which the landlord's plot to undermine the collective economy and frame a good cadre was exposed and condemned. After the meeting, the graduates observed: Though this landlord usually pretends to behave well, he is a class enemy who has not accepted defeat and dreams of restoring the old order. Chairman Mao teaches us never forget class struggle. We must always keep this in mind.

As the graduates have not done much farm work, experienced peasants have been chosen to teach them the skills. The commune members make special efforts to see that the youngsters' life is as comfortable as possible. They get everything ready — living quarters and beds, farm tools and straw raincoats — before the group arrives. Some grow vegetables such as peppers, loofah gourds and eggplants especially for them. When any one of the young people falls sick, they hasten for the doctor and brew the prescribed medicinal herbs for him or her. The peasants often visit the young people's parents in the city, telling them how their sons and daughters are getting on in the countryside and asking for their opinions and suggestions. Seeing such concern, the parents say with satisfaction, "We feel at ease with our sons and daughters in your care."

Q. We hear that the group counselors from Chuchow are outstanding at this job. Would you comment on that?

A. Group counselors from the city are usually outstanding workers in Chuchow factories or government organizations. They are nominated by the parents of the young people and approved by their places of work. Of the present 200 group counselors, about a third are veteran workers. Cooperating closely with those in charge of this work from the communes, they encourage and guide the young people to learn from the poor and lower-middle peasants. They serve as a liaison between town and country, that is between the peasants and the young people in the countryside and the parents and factory leadership.

An example is Chu Chuan-fu, a worker at the Hung Hsiang Chiang Machinery Plant who is now group counselor at the Paikuan brigade farm of the Paikuan commune. He was chosen by parents at the

plant after three discussions. He looks out to see that the material needs of the young people are taken care of and himself sets an example by his own participation in physical labor. He pays much attention to the political growth of the young people. He often gives talks in their political classes and shows them how to relate their studies in Marxist theory to the reform of their own world outlooks.

Some young people were afraid of getting dirty when they first came to the countryside. They were very careful when carrying manure to the fields so that none got on their clothes. After applying organic fertilizer, they washed their hands again and again, always afraid they were not clean enough, all the while thinking themselves cleaner than the peasants. Chu Chuan-fu asked them to study what Chairman Mao said in his *Talks at the Yen-an Forum on Literature and Art*. Slowly they began to grasp the meaning of his words: **“. . . in the last analysis, the workers and peasants were the cleanest people and, even though their hands were soiled and their feet smeared with cow dung, they were really cleaner than the bourgeois and petty-bourgeois intellectuals”**. They began to realize that the peasants' spirit of laboring all year long in mud and water, working wholeheartedly for socialist construction, was something to emulate. Now when there is manure to be carried and applied, the young people do it readily.

Chu also utilizes ordinary incidents to cultivate in the young people the thoughts and feelings of the laboring people. Once while a nearby production team had its rice all laid out on the threshing floor to sun there was a sudden cloudburst. The young people ran for cover while the commune members rushed to the threshing floor to save the grain. Afterwards Chu Chuan-fu asked the young people to discuss the matter.

“The fact that we ran in the opposite direction,” some observed, “shows that we don't think and feel the same way as the poor and lower-middle peasants. Their first thought was to save the collective property, but we were only concerned about ourselves.” The same thing happened not long afterward but this time the young people dashed out to save the rice as soon as they heard thunder. They had it all swept into piles and covered before the rain came. “These young people are concerned about the same things we are,” the commune members said joyfully. “They'll carry on all right after us.”

Chu Chuan-fu has been group counselor for more than two years, long over the usual one-year term. He has remained on the farm at the request of the parents and the young people.

Q. How are their work and living conditions arranged? Does the state give them any material help?

A. Ordinarily they work in farms, forests or tea plantations operated by communes or their brigades. During busy planting and harvest times they are assigned to various production teams.

The state pays all the young people's living expenses for the first year in the countryside. Beginning with the second year each receives his or her share in the production team income distribution according to the number of work points earned, just like other commune members. When they first come to the countryside, the government allocates a sum to the brigade or commune to cover the cost of building living quarters, purchase of furniture, cooking utensils, tools, and magazine and newspaper subscriptions for the young people. This fund also covers their medical expenses for the first year, after which they join the brigade's cooperative medical plan.

They have four days off a month which most use to visit their parents in the city.

Q. What kind of cultural life do they have in the countryside?

A. Study and spare-time cultural and sports activities are important for the young people's development. Trade unions, committees of women workers and branches of the Communist Youth League in the city's factories have donated about 100,000 books and helped set up libraries and evening political schools in the places where the young people are located. These groups have also helped them build basketball courts, carry on sports activities and set up amateur groups which give performances for the commune members. The city cultural bureau has sponsored cultural programs, and the sports committee, sports meets, which the young people in the rural areas take part in.

A team from the municipal Party committee visits places where the young people are living once a year to find out about their labor, study and living conditions and solve any problems that may need their attention. At New Year and Spring Festival the committee dispatches teams which hold special film showings for the young people and commune members and bring gifts of books, sporting goods and equipment for cultural activities.

Q. What role are the young people playing in the countryside? What change have they undergone personally?

A. The young people have become a fresh, vigorous, militant army for socialist construction in the countryside. Enthusiastic propagandists for Mao Tsetung Thought, they have become disseminators of new ideas, new culture, new customs and new habits.

During the movement to criticize Lin Piao and Confucius, many of the young people have joined the poor and lower-middle peasants'

political theory study groups. From a Marxist-Leninist viewpoint they criticize Lin Piao's utilization of the doctrines of Confucius and Mencius* and condemn his criminal plot to restore capitalism in China. Some of the young people have become instructors in the evening political schools.

With the commune members they are reclaiming barren hills. Over the past two years areas where the young people are located have planted 8,000 hectares of hills to fruit trees and Chinese firs and done the work of tending more than 20,000 hectares of young forests. They have scientific experimentation groups in which they study the best methods of caring for young sassafras bushes, cultivating the firs and grafting orange and tangerine trees, as well as of soil improvement and prevention of insect pests. Some notable results have already been achieved. Chien Hsin-wu, a city school graduate now at the Chunfeng commune's forest farm, spent six months in intensive study of the habits of termites and ways of eliminating them and came up with material which will be of value to the entire area.

Through the centuries in China there has been a tendency to look down on agriculture and the tillers of the soil. Always the thing was to study, go to the city, become an official. It was thought there was no future for people with education to go back to the farm. Today China's school graduates, being tempered in the countryside, are experiencing a profound change in their thinking and feeling. With a firmer proletarian class stand, they are developing a genuine love for physical labor and the working people. They have high revolutionary ideals which now include the aim of devoting their whole lives to building up the new socialist countryside. Many of the young people have been elected to leading groups of their communes or brigades. Some have become teachers, barefoot doctors or tractor drivers in the communes. A younger generation of an entirely new type is vigorously growing up in China's vast countryside.

(From *China Reconstructs* July 1975)

* This refers to the reactionary politics and idealist philosophy of which Confucius (551-479 B.C.) and his follower Mencius (390-305 B.C.) were the chief proponents. Opposing social change and preaching return to the old order, they stubbornly attempted to defend and save the slave system. These precepts were embellished and developed by many rulers after the Han dynasty (206 B.C.-A.D. 220). For more than 2,000 years in the feudal and then in the semi-feudal and semi-colonial society of China, they were an ideological weapon for defending the reactionary rule and the spiritual fetters of the laboring people. They are still being utilized by the reactionaries at home and abroad and opportunist leaders in the Communist Party.

Now I Feel at Home in the Forest

HO LI-CHUN

I'M a trade union cadre's son. Two years ago, after graduating from senior middle school, with 13 of my schoolmates I was assigned to work at the Changling Forest Farm run by the Huanglung People's Commune in Chuchow county, Hunan province. On our way there we stopped off and climbed to the heights of the Changling range to take a look at the scenery. It was magnificent, like a huge park. The slopes were covered with Chinese fir and sassafras and bright red azaleas. At the first opportunity after we arrived we plunged into the forest to look around and didn't come back till dark. What a great life this will be, I thought, living and working with the poor and lower-middle peasants, pruning trees and managing nurseries with them!

When we got down to real work it wasn't at all like I'd imagined. Our first job was loosening the earth a foot deep around the trees in a plot of firs. The ground was very hard and often we had to uproot stumps. The fourteen of us young people, working with all our strength, did about as much in one day as one commune member. We got blistered hands and sore muscles. In the mountains a lot of things have to be transported by shoulder pole. We took turns fetching water from the hollow and our shoulders got red and swollen. The forest no longer seemed like a park to me. My only thought was, when are we ever going to finish all this digging? And what kind of a future is there in this, climbing up and down mountains every day?

One day as I was standing before our door musing on these things, Liu Ying-tuan, head of the farm's poor peasants' association, came over and patted me on the shoulder with his big calloused hand. "Tires you out, doesn't it? Don't worry, you'll get used to it. Start with your buckets only partly full and add a little more water bit by bit. Fetching water for everybody is also part of our work for the revolution."

Liu came to the farm in 1967. He'd been carrying water every day in all kinds of weather for six years and here I'd been at it only a few days and didn't want to do it anymore. I felt my face flush.

I realized that I had this attitude because I grew up in the city and had never done much labor. Also, as the youngest in my family I'd been rather pampered by my parents. From then on I decided to steel myself with a will. Whenever Liu Ying-tuan went down to bring things up from town I'd go with him. It's four kilometers from our farm and you have to go over five slopes. On the way back whenever the slope seemed too long or steep, the sight of his big firm steps up ahead of me gave me the strength to continue.

FROM Liu Kuo-min, the farm's director, we learned the history of this part of the mountains and how the farm got started. Once the place had been covered with forests. During the War of Resistance Against Japanese Aggression (1937-45) the Japanese cut down the big trees for lumber and then set fire to the mountain. It became a burned-over waste. In 1964 the commune dispatched Liu Kuo-min and 40 other members to reclaim the mountain. They carried on their backs the things they needed — bedrolls, spades, sacks of grain and a packet of salt. They set up their living quarters in a ruined tea pavilion. The stone slabs which had served as tables were their beds by night. They cleared away the stumps and dug holes in which they planted saplings. Then the big job was carrying water for them. Eventually the Changling range was covered with a new forest. This farm became known throughout the country for its afforestation work.

We young people were very moved by this description of the poor and lower-middle peasants' pioneering efforts. Determined to be like them and to give our best to make the farm produce timber as soon as possible, we attacked our tasks with new vigor.

The poor and lower-middle peasants were great about helping us at every step so that we would master the technical end of our job. Firs have very sharp needles and when they are close together you can get all red and scratched in no time. At first I didn't even want to go into such places. The commune members, though, always plunged right into the thickest spots so we started doing the same and soon got used to it. After about four months we began to feel at home in the life and in our jobs. The sight of the growing saplings filled us with pride.

At the spring transplanting and the season for early rice harvest and late rice transplanting, we work with the commune's graingrowing teams. Each time has been a profound education for me. By the time I went to do that work last summer I thought that after a year I could more or less pass any test.

One day a truck carrying ammonia water from the Chuchow Nitrogenous Fertilizer Plant got stuck in the mud some distance away

from the storage point and we had to transport the contents the rest of the way with buckets and shoulder poles. The smell was overwhelming and the liquid made our skin itch wherever we came in contact with it. The commune members went right ahead, and I did the same, though rather unwillingly. When it got dark the team leader urged me to stop for the day, so I put down my buckets and went off. When I came to the storage point at daybreak the next morning several commune members were already there. In fact, they had worked all night.

Soon the last of the ammonia water was unloaded and I thought that now they would get some sleep. Instead of going home they went straight to the fields to continue with the rice harvest. This spirit of selfless hard work left a deep impression on me. I resolved to be more strict with myself and tried in every way to do as the poor and lower-middle peasants did.

TO SEE that our thinking and work is guided by proletarian ideals, Wang Hsi-wen, the worker who is counselor for our group of educated youth, organized studies of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao. He also arranges activities to give us more opportunities to learn from the poor and lower-middle peasants. Once he invited Li Chi-kuei, deputy leader of Shuikou brigade, to tell us something about his life.

Li had been a poor peasant and had suffered bitterly in the old society. He lost an arm fighting with the Chinese People's Volunteers during the War to Resist U.S. Aggression and Aid Korea. "The enemy can blow away my arm but they can't destroy my will to work for the revolution," Li said, and this has been borne out in his actions.

After returning home he learned to do a lot of the farm work with just one hand and could keep up with the strongest, even at plowing and carrying water. He is also responsible for organizing production for the whole brigade. His story opened more doors in our minds. "We're young and strong," we said, "if we develop a revolutionary will as firm as Li's there's no difficulty we cannot conquer."

A lot of us, including myself, had thought that all the countryside needed was people who could hoe and shovel and that there was not much use for education. Wang Hsi-wen noted this and often pointed out how necessary science and culture were to building a socialist countryside. He brought up a number of the forest farm's production problems and asked us to help find solutions. Working on them made us realize it wasn't that what we had learned in school was of no use in the countryside, but that we had not learned enough. We started to study the science of forestry in earnest.

Some authorities in the past had said that it was impossible to grow forests in south China hill regions like Chuchow, and even if you did plant trees, they would not grow into good timber. The poor and lower-middle peasants had proven that the area could be afforested. Now we set out to discover ways to make the trees grow more quickly into good timber.

In 1973 the farm formed a research group consisting of commune members and we young people from the city. I was appointed vice-leader. We decided our first task would be to make the trees grow faster. At one time some of the fir trees began looking rather sickly. The needles turned yellow and the branches started to wither and die. We chose a poor tree and a healthy one and dug deep around them to inspect their roots. We found that the soil around the poor tree was thin, hard and filled with stones, but that around the healthy one was rich and loose.

The soil here is rather acid, so we dug trenches around ten poor trees and applied lime to neutralize the acidity. We also worked in a mixture of manure and compost. Within a year the yellowing trees had turned green and begun to grow again.

We then applied this lime and fertilizer mixture to all the firs, adding pond silt to further enrich the soil. These trees, which formerly had grown an average of only 40 centimeters a year, now gain over a meter.

When they heard about our results the Chinese Academy of Agricultural and Forestry Science joined us. Last May five of its people came to the farm to help in our experiments. We are working together on eight topics. The wide open spaces of the countryside do indeed offer boundless opportunities for young people with education to develop their knowledge and put it to use.

July 1, 1974 is a day I will never forget — the day I was accepted into the Chinese Communist Party. I've learned a lot in the past two years of study and labor. I have come to realize that the idea that there is no future in agriculture resulted from the poisonous influence of the Confucian idea "study well and you can become an official" spread by class enemies. Because of it, my head was full of ideas on how to pursue personal fame and gain. The revolutionary ideal of the proletariat is to build socialism and finally to achieve communism. Labor on the farm — every whack of the hoe, every thrust of the spade — is part of the struggle to realize this ideal. This thought always gives me new strength.

(From *China Reconstructs* July 1975)

CO-OP MEDICAL CARE IN SUN VILLAGE

Staff Reporter

The Sun production brigade of the Sun People's Commune in Shansi province is one of the pioneers in cooperative medical care. Since the advent of the cultural revolution, brigades all over the country have established and consolidated similar systems.

— Editor

SOON after lunch people began coming to the clinic in Sun village. A woman production team leader arrived holding one hand over her ear. A young barefoot doctor examined her and said it was an infection of the outer ear. He weighed out some dried dandelions and honeysuckles, wrapped them in a piece of paper and handed them to her with instructions to make a broth from them. She had just gone when an elderly woman who suffers from chronic high blood pressure came in for her regular injection. A mischievous-looking boy dashed in and stood very still in front of the medicine chest. The barefoot doctor changed the dressing for a boil on his head. "All right, scoot!" he said, giving him a pat on the behind as he finished. The boy ran off.

It all seemed to be happening in one big family and quite makes one forget that this is a commune production brigade clinic, in this case the Sun brigade of the Sun People's Commune in Shansi province. It wasn't just that the patients did not have to register or pay any fee. What is more impressive is their complete trust in the doctors and the doctors' warm informality with them. This new doctor-patient relationship is only one of the results since the countryside has had cooperative medical care and barefoot doctors.

Co-op Medical Care Pays the Bill

Sun village, for which the brigade is named, was a poor place before liberation. There was no doctor and few would have been able to pay if there had been. When someone in a landlord family fell ill, they could send a cart to bring a doctor from the town; for the poor there was only the hope that the illness would pass, or death if it were serious.

Life improved after liberation, but as long as the peasants still farmed individually, the poorer ones, who after years of being exploited in the old society owned little to call their own, often had to go into debt to pay any large medical expense. There was Wang Chih-lin, for instance, a poor peasant whose wife had complications in childbirth. The medical bill ran to 500 yuan and to meet it he had to sell the three-room tile-roofed house he got in the land reform.

In 1956 the people of Sun village formed a fully-socialist producers' cooperative. Collective production raised the members' income. At the initiation of the poorer peasants, each member paid 0.30 yuan a year into a medical fund which covered the cost of treatment but not medicine. In 1958 after the co-op became a unit in a people's commune, many members suggested a larger payment which would cover all medical expenses. This had the support of the majority of the members. "If it means that everybody's health is taken care of, I'll be glad to pay out ten yuan a year, even if I don't have to use one cent myself," said old Liu Fa-tung, who knew what it was to be poor and on his own.

That was how the system of cooperative medical care came into being in the Sun People's Commune in 1959. Now each member pays two yuan a year to the brigade clinic. From its public welfare fund, the brigade pays 0.70 yuan per person to the commune hospital. These measures make it possible for members to have treatment and medicines without charge at both the brigade clinic and commune hospital. When brigade members need treatment at the county hospital the brigade pays 80 percent of the cost.

In 1969, during the cultural revolution, the people of the Sun brigade started a mass movement to collect, cultivate and process medicinal herbs, which, aside from what was kept for use at the brigade clinic, were sold to the state. The money went to build up the fund for cooperative medical care. Beginning in 1971, each person only had to hand over 0.20 yuan worth of medicinal herbs to get treatment and medicines without charge for the whole year. The brigade welfare fund takes care of the balance of the cost.

Han Yin-kua had suffered from an infection of the kidneys since before liberation. Then she could not afford treatment at all. When she received a two-room house in the land reform, she sold it to get money for medical care, and went to live with relatives. Unfortunately she could afford care for only a short time, not long enough to get well. Finally, with the advent of cooperative medical care she was able to have regular treatment over a period of more than three years, and her condition improved greatly. The total expense came to about 300 yuan, all of which was paid out of the cooperative medical fund.

Since 1959, 29 people in Sun brigade have incurred medical expenses of a hundred yuan or more, all of which were paid out of the cooperative medical fund.

A Health Network

A health network with medical facilities at every level assures members of the Sun commune of prompt treatment for their illnesses.

The health worker. The Sun brigade's 60 health workers spend most of their time at farm or other commune production tasks, and give first aid and elementary medical care. They make the rounds of the fields, homes, classrooms and kindergartens to take care of ordinary ailments. One of them is 24-year-old Feng Hsi-chih, a vivacious young woman who has had a six-month training course. She is familiar with more than 100 acupuncture points on the body useful for treating many kinds of illnesses. She does ordinary massage and *nieh chi*, a stimulating massage along the spinal column, and gives acupuncture treatment or dispenses medicine for things like indigestion, toothache, coughs, colds, and back and leg pains. When I met her she was giving a talk on prevention of gastrointestinal infections to a group of commune members gathered under a tree during a work break. When she finished she gave acupuncture treatment to a young man with rheumatic pain.

Brigade clinic and barefoot doctors. The brigade clinic is staffed by four barefoot doctors working under the guidance of a regular physician. The barefoot doctors have been trained to handle cases of colds with fever, pneumonia, parasitic diseases, high blood pressure, gynecological troubles, deliveries and minor obstetric and emergency operations. They answer calls to home or field any time of the day. In addition to these duties, they continue to work part time in production, cultivate medicinal plants and prepare and compound herbs.

An ordinary home serves as the clinic. A large portion of the spacious courtyard is constantly filled with medicinal plants drying

in the sun. The rows of drawers in the dispensary contain a fair variety of medicinal plants, and on the shelves stand some 60 bottles of potions brewed from herbs and an almost equal number of modern medicines. The greater part of the treatment by the clinic is with Chinese traditional methods, such as acupuncture, moxibustion, massage and *nieh chi*, and it prescribes mainly herbal medicines. As all of this can be done with very little cash outlay, the cost of treatment does not generally overrun the co-op medical care fund.

In the consultation room are filed rows of envelopes containing the medical histories of each commune member. This system was instituted a year ago after the clinic gave every person in the brigade a medical examination.

For the brigade's 1,266 members there is one medical worker with some kind of training for every 18 people. Since the majority of the illnesses and diseases in rural areas are of the ordinary kind, barefoot doctors and health workers, who make up the main force in rural medical care, can handle them adequately. Such personnel take care of 80 percent of the medical cases in Sun village.

Commune hospital. The 20 percent of cases which are referred out of the brigade are those which call for surgery or need further laboratory tests or X-rays. Most of these are handled by the commune hospital.

Sun commune's hospital was set up after the people's commune was formed. Administratively it is under both the commune and the county health department. It receives direct professional guidance from the county hospital. The county government subsidizes half its running cost. In 1971 Sun commune's hospital received 8,000 yuan, or 51 percent, from the government.

Housed in a set of one-story buildings are the hospital's departments of internal medicine, surgery, obstetrics and gynecology, and traditional medicine. There is also an X-ray room, a laboratory, a pharmacy which prepares herbal medicines and distilled water, and a ward with 20 beds.

The hospital's medical equipment was provided without charge by the government. This includes a portable X-ray machine, a portable high-pressure sterilizer, microscopes and sets of surgical instruments for most operations with the exception of chest and brain surgery.

The commune hospital has a staff of 20. Of the ten doctors qualified to write prescriptions five have had a further short course at the county hospital or provincial medical college. The county health department sends all of the commune hospital's doctors in turn to

the county hospital for such additional on-the-job training. The county hospital also sends its experienced doctors, one or two at a time for a period of three months, to the commune hospital to help and guide work there.

Doctors in the commune hospital's internal medicine department can diagnose the more complicated illnesses. The surgeons perform operations for appendicitis, intestinal obstruction and stomach perforation, cesarean section, and debridement and internal fixation of compound fractures. This level of skill guarantees that most emergency cases can receive prompt treatment at the commune level.

The county hospital. Cases turned over to the county hospital are those such as tumor and cancer cases which require biopsy tests, and major abdominal operations such as removal or partial removal of the stomach, kidney, spleen or uterus. In the first six months of 1972 the clinic referred 20 such cases to the county hospital.

'Doctors After Our Own Heart'

Thirty-one-year-old Han Yuan-o is the women's and children's doctor at the Sun brigade clinic. Daughter of a poor peasant and mother of four, after working at the clinic as a nurse for two years she was sent to the county hospital to specialize in women's and children's illnesses. She continues to work under the guidance of doctors from the county hospital now that she has returned to the village. She has delivered every baby born in Sun village in recent years and has not lost a single one. "You'll never see a more thoughtful doctor," say the village women, recalling instances when she maintained an all-night vigil beside the bed of a mother after a difficult delivery.

Another devoted health worker is Feng Hsi-chih. When she learned that Widow Wang Chiu-chu suffered from high blood pressure, she made a special effort to learn the acupuncture points for treating it. When she goes to the old woman's home to give her treatment she always stays to do some washing, cooking or sewing for her. "She is like my own daughter," says Widow Wang.

At first Widow Wang had not thought anything could be done about her condition, said Feng Hsi-chih, but she insisted, and after two treatments had brought some relief, Widow Wang began coming to her regularly. "She has lost her husband and her son is in the army," said Feng Hsi-chih, "so it's my duty to look after her."

The commune members call medical workers like Feng Hsi-chih and Han Yuan-o "doctors after our own heart".

Attention to Prevention

In the early morning Sun village is filled with the sound of the sweeping of its earthen streets. Though the village is situated on the loess plateau where water is scarce and one must drill down at least 120 meters for a well, every home seems neat and clean, with the cooking utensils and bowls neatly covered with cloth. Never once did I see a courtyard littered with rubbish or firewood. The latrines were free of odor and maggots and there were practically no flies, mosquitoes, fleas or rats.

Sun village had its first health campaign back in 1952 in answer to Chairman Mao's call, "**Get mobilized, pay attention to hygiene, reduce disease, improve health conditions.**" Sanitation has been a regular feature of life there for the past 20 years, sweeping the streets daily, leveling and retamping them after a heavy rain, destroying pests at first sign of them, and prompt treatment and measures to prevent the spread of any illness that is noted.

The brigade clinic gives preventive inoculations regularly and prepares herbal broths for the whole population to drink to heighten resistance to infectious diseases like influenza. Since 1956 there has been no outbreak of typhoid fever, dysentery, whooping cough, diphtheria or measles. These used to take a great toll. During a typhoid epidemic in 1947, 120 people in Sun village came down with the disease, an incidence rate of 16 percent.

With better health the brigade's work attendance is always over 95 percent. The annual death rate is 6 per thousand. Of 65 deaths in the village in the past eight years, three-fifths were those of people over 70. In Sun village there is one man 105 years old and several other elderly people over 80.

(From *China Reconstructs* November 1972)

BAREFOOT DOCTORS

—A Powerful Force in Medical Care

YU YANG

There are now 1,300,000 peasant-doctors in China — people trained during the cultural revolution who continue their regular farm work in the communes but also serve as barefoot doctors (called this because the practice started in the south where they often work barefoot in the paddy-fields). The barefoot doctors are a new and rapidly developing force in China's rural medical and health services.

New China's medical schools have trained a large number of doctors. But China is a vast developing country with a huge population. To rapidly improve medical and health work, China trains large numbers of barefoot doctors through many methods in addition to those trained in medical schools.

The following article describes how the barefoot doctors in a county of the Kwangsi Chuang Autonomous Region in south China have been trained and the part they play in improving the medical and health conditions in the rural areas.

— Editor

MOUNTAINOUS Yungfu county in north Kwangsi has 200,000 inhabitants of Chuang, Han, Yao and Hui nationalities. Unlike the past, even in the remotest village today no one worries about medical care. For, in addition to county and commune hospitals, every production brigade has its own clinic and barefoot doctors, and each production team its health workers.

An Age-old Dream

Hot and humid, the county is prey to more diseases than usual. The inhabitants 1,300 years ago named it Yungfu (Everlasting Happiness), hoping they could change this dismal place into a paradise. On the face of a sheer cliff in the western part of the county was carved a huge 4' × 5' character 壽 — “Longevity” — composed of 99 small identical characters in various styles. Countless worshippers through the centuries trekked here to pray for heavenly protection for a long life. Today it is only a reminder of the hopelessness of such prayers in the old society.

The “County of Everlasting Happiness” never saw happiness. Reactionary ruling class oppression and exploitation kept agriculture primitive and the people poor and disease-ridden. Frequent epidemics wiped out many lives. At the height of a cholera epidemic in 1946, people carrying the dead one day would often themselves be carried to the grave the next. Even with minor illnesses, people died because, without doctors, the disease dragged on until it became fatal. In many villages whole families died out from sickness.

The Dream Comes True

The Communist Party and the new people's government in 1949 put the protection of the people's health in the forefront. Yungfu county had only one clinic, four medical workers and four traditional pharmacies left over from the old society. Within a few months, a county hospital was established. By 1958 the county had set up an epidemic prevention center and a mother and child care center. The communes and brigades had also set up simple medical organizations.

But Liu Shao-chi's revisionist line was putting the stress on the cities and ignoring the countryside in public health. Under its disruptive influence the medical setups in the brigades were shut down and commune clinics became private partnerships of a few doctors. Experienced doctors were concentrated in county and higher-level hospitals where they only treated difficult cases. The rural areas, where the great majority of the people live, were left with the difficulties caused by lack of medical care.

In June 1965, Chairman Mao issued a call to medical workers throughout the country: **“In medical and health work, put the stress on the rural areas.”** This began the defeat of the revisionist line in public health and pointed out the right direction for China's medical and health work. As Chairman Mao's revolutionary line began to be carried out, a radical change took place in Yungfu county's health work.

Today, in addition to the county hospital with 80 beds, each of the ten people's communes has its own hospital. Since 1965, the number of doctors in commune hospitals has grown from 58 to 190, and of beds from 24 to 155. All of them have X-ray machines, microscopes and surgical instruments as well as tablet-making machines. Each brigade has set up a cooperative medical care system and its own clinic. There are 222 barefoot doctors, instruments for treating ordinary injuries and 163 beds. Each production team has health workers, now totalling 1,600, and some teams have set up simple clinics stocked with common medicines. These first steps have created a county with medical and health network for the rural areas.

Training

The barefoot doctors, who till the fields with their medical kits close by, are the most active medical workers in the rural health network. Most of them are spirited young people from poor or lower-middle peasant families. Some are city school graduates who have settled in the countryside. A few are traditional doctors familiar with medicinal herbs. While their educational level is only primary or junior middle school, they have a high political level and a strong desire to rapidly improve the medical and health situation in the countryside. Because at ordinary times they work in the fields together with other commune members, they are familiar with the latter's state of health and are in a good position to prevent and treat their illnesses.

Since 1965, the county has used different methods for training barefoot doctors. One is eight-month to two-year courses in which the students, chosen by the brigades, are taught by county hospital doctors. Studies include basic theoretical subjects such as anatomy, physiology, pathology, Chinese traditional medicine and medicinal herbs, common diseases and their causes, and the general fields of internal medicine and surgery. Integration of theory and practice is the guiding principle, and classroom work is closely tied to clinical practice, the study of actual cases in the hospital. The students diagnose the case and then suggest treatment, the teacher pointing out the correct method and the reasons. When studying medicinal herbs, the teacher takes the class to the mountains to gather them and explains how to make up prescriptions. In the later part of the course, the teachers take the students to the countryside for practical training.

The county also runs an advanced eight-month course. This teaches basic medical theory more systematically and goes into the detailed how and why of difficult and emergency cases often met in practice.

County and commune also arrange frequent one to six-month courses where barefoot doctors learn more about the prevention and treatment of the common diseases in the countryside, the use of medicinal herbs, acupuncture, etc.

Barefoot doctors in the brigade clinics call production-team health workers together several times a year for one-week sessions. Here they teach how to give injections, prevent seasonal infectious diseases, survey endemic diseases and treat minor illnesses and injuries with acupuncture and medicinal herbs.

The county and communes systematically call some barefoot doctors to their hospitals for internship or send doctors to the brigades to teach the barefoot doctors more.

Whatever method of training is used, the emphasis on political education helps the barefoot doctors strengthen their dedication to serving the people. With this motive, most of the county's 222 barefoot doctors quickly became skilled in general prevention and cure, and constantly improve through diligent study and practice. They handle practically all common diseases in the countryside with modern or traditional herbal medicine or acupuncture. Most of the women barefoot doctors know midwifery.

Prevention

Yungfu county's 222 barefoot doctors and 1,600 health workers have profoundly changed the life of its 180,000 peasants.

The barefoot doctors and health workers have actually become the mainstay in preventing disease in the rural areas. The workers at the epidemic prevention center know this, for although preventive work has been done every year since liberation, the speed, scope and result have never been as good as today. In the past, special groups had to be trained to travel from village to village giving inoculations or oral preventive medicine. Today, the barefoot doctors and health workers do it rapidly and thoroughly by going from door to door. In 1965 it took 35 days to vaccinate the county against smallpox. In 1973, it was finished in a week.

The barefoot doctors have also contributed to improving environmental sanitation in the county and to the survey and treatment of such diseases as filariasis, hookworm and malaria. The incidence of these diseases has dropped sharply in recent years.

The barefoot doctors are also scouts in discovering possible epidemics. In the fall of 1971, barefoot doctors in the Tashih brigade

of the Kuangfu commune treated several patients with a high fever and the symptoms of leptospirosis. They promptly reported this, the county epidemic prevention center verified it and the county and commune sent medical workers to give preventive medicine to everyone, disinfect the water in the fields and kill rats, the source of the disease. The epidemic was quickly checked.

Treatment

Though the skill of the barefoot doctors is limited, they play an important part in curing disease. A survey shows that from 1969 to 1972, barefoot doctors in brigade clinics handled 51 percent of all out-patient visits in the county. By 1973 it rose to 65 percent. This shows their importance to health care in the rural areas where 80 percent of the Chinese people live. Particularly for peasants in remote mountain areas, the barefoot doctors are as warmly appreciated as those "bringing charcoal in snowy weather".

The 1,500 members of the Hsinglung brigade of the Lungchiang commune live in a rugged mountain area. Patients used to have to travel 20 kilometers over bad roads to reach the commune hospital. This took them away from work, increased their financial burden and sometimes caused death in emergency cases. In 1965, brigade member Li Chin-yu's first child came down with a high fever and convulsions. He died as he was being carried to the commune hospital.

The brigade set up a cooperative medical care system in 1969 and a clinic with three barefoot doctors and five beds. Last year Li Chin-yu's second child caught pneumonia. His temperature went up to 40° C., his lips became purple and he was close to death. At this critical moment a barefoot doctor arrived, spent the whole night treating the child and saved him. Deeply moved, the parents said, "Our second child would have died too if Chairman Mao hadn't been concerned for us peasants and trained barefoot doctors for the mountain areas."

Over the past five years, the barefoot doctors of this brigade have treated 48,000 cases and admitted 540 to the clinic. They have done 370 minor surgical operations such as lancing abscesses and suturing wounds. They have cured over 200 serious cases such as high fever with convulsions in children, coma, pesticide poisoning, snakebite and massive bleeding from injuries. They continue to learn from veteran doctors in herbal medicine and herb-growers, collect effective home remedies, study China's medical heritage and put it to use. They use medicinal herbs in about half of their cases with good results.

Today the clinic refers no more than 20 patients a year to outside hospitals. All the health workers in the brigade's 14 production teams know how to treat common illnesses and injuries with acupuncture and medicinal herbs. Minor cases are treated in the villages and ordinary cases in the clinic. For five years the peasants' attendance at work has been high and crops have increased year after year.

The changes in this mountain brigade reflect what has happened in the other 96 brigades in the county.

(From *China Reconstructs* April 1974)

LEADERSHIP MADE UP OF THE OLD, MIDDLE-AGED AND YOUNG

Staff Reporter

WE'RE more militant since our group has consisted of people of all ages — old, middle-aged and young," says Yang Yao-hsien, secretary of the Communist Party committee of Yungnien county, Hopei province. "Moreover, it's a fine way to train new leaders."

The Yungnien county Party committee was one of the first in the country to be organized along such lines in 1970. The idea came from the masses during the proletarian cultural revolution. The Party Central Committee and Chairman Mao thought it a good one. Now the Communist Party Constitution adopted in 1973 and the National Constitution adopted in 1975 both stipulate that leading organs at all levels must contain people of all three age-groups. During the past few years leading bodies in every field of work from the top levels down to the grassroots have been strengthened in line with this principle.

Of the 13 members of the standing committee of the Yungnien county Party committee, four are veteran revolutionaries and six are mature cadres who have worked many years in the former county Party committee or in positions of leadership in the communes. Three are young people who were formerly secretaries of Party branches in commune brigades.

At 53, Yang is the oldest member, and in his position as secretary has prime responsibility for Party leadership over the county with a population of 500,000. He is also chairman of the county revolutionary committee — the county people's government functioning under the leadership of the county Party committee. A hired laborer before the liberation, he was very militant in the land reform. Joining the Party at that time, he has given good leadership in grassroots Party posts as well as the county and district Party committees.

Each member of the standing committee is in charge of overseeing one aspect of work — industry, agriculture on the county's 60,000 hectares of farmland, commerce, culture and education, or military affairs. The standing committee discusses and decides on all major questions at its meetings. The veterans with long experience in work and struggle are the best exponents of the Party's policies; those of middle age can be counted on for a down-to-earth approach and careful attention to detail; the young people are quick-minded and think and act boldly for the revolution. Each of the three components complements, helps and stimulates the others, and each is able to give full play to its strong points.

Youth's Role

To illustrate the role of the young, Yang Yao-hsien tells the story of Chi Ping, at 20 the youngest member of the standing committee. "The most important and biggest of our committee's jobs," he points out, "is to educate and lead the peasants in constantly criticizing capitalist tendencies, in struggling to overcome the force of old habit, and in keeping to the socialist road. The young cadres are a strong force for this task."

After graduation from middle school in her home village Chi Ping worked as a teacher and then became secretary of her brigade's Party branch. She did her work well and was elected to the county committee.

Soon afterward she learned that the Shenchuang brigade had long been lagging behind in production. It was known throughout the county as a "big, old, tough" problem. She volunteered to go there to try and help get to the bottom of it.

The brigade's several hundred families all have the surname Shen, and they were very much influenced by the clan idea. "All of us in the Shenchuang brigade have the same surname," they said. "We live in the same village and walk the same roads. We're one big family." They seemed to think that, since it was many years after liberation and the landlords and rich peasants had long been overthrown, there was no more class struggle and they could really enjoy such a family relationship.

Chi Ping went to live in the brigade and worked in the fields with the members. In time she discovered that a rich peasant who had been overthrown had been making use of these deeply-rooted clan ideas to gather people around him so that he could influence them. For instance, one of his sayings was, "If you want to make quick money, the only way is to go in for trading." Under his influence some people neglected work in the fields and put a lot of

time into making and selling sideline products. With the work force greatly reduced, collective production suffered.

Chi Ping asked several old peasants who had had the hardest life in the old society to tell how the landlords and rich peasants in this village had exploited the poor people before liberation. She also got the brigade members to review the village's experience after the liberation. Led by the Communist Party, they had advanced from mutual-aid teams to farm cooperatives and then to a people's commune. At each stage the class enemies had used all kinds of covert methods to make trouble and try to undermine the collective economy.

The brigade members came to see that even in their small village the struggle between whether to take the socialist road or the capitalist road had really never stopped. The rich peasant element was actually trying to disrupt the socialist collective economy by urging quick money through trading. If he succeeded it would lead to impoverishment and suffering for most of the brigade members as in the old society. "Whether we are truly of one family is decided by what class we stand with and what line we follow," the brigade members said. "Not everyone named Shen may take the same road or be of the same family."

Chi Ping organized a village meeting to denounce the rich peasant element and the capitalist tendency he was spreading. This helped educate the people and strengthened their resolution to keep to the socialist road.

Other young members of the county Party committee share Chi Ping's characteristics. Coming straight from the grassroots, they have the closest contact with both the class struggle and production in the localities. They are politically sensitive and bold in action. As soon as they discover class enemies making trouble they mobilize the people to struggle against them. As soon as they detect the emergence of capitalist tendencies they organize the people to criticize them. With such young people active at every level, the county Party committee does a more effective job in hitting at class enemies and criticizing capitalist tendencies that crop up.

Veterans and Newcomers

Being placed in the front line of the class struggle is not enough to train the young people who will carry on the revolution, they must also gain experience in solving problems according to the Party's policy. In the Yungnien county Party committee there is opportunity for both.

Wo Shou-chin became secretary of her brigade's Party branch when she was 21. After she was chosen for the standing committee of the county Party committee, to give her experience, she was sent to a commune to check over and help rectify the work of its leading group. The leader of this commune had picked up some bourgeois ways. He lived in style, took special privileges and seldom asked for other people's opinions when making decisions. The masses didn't like it and it was affecting the work of the entire commune.

Wo Shou-chin arrived at the commune eager to bring about a quick change. However, she did not do much to acquaint herself with the situation and made little progress. Old secretary Yang Yao-hsien reminded her of this and studied Chairman Mao's teachings on the mass line with her. He showed her how to go among the masses. Soon they spoke out about what they really thought of the situation and she had the whole story of the errant commune leader.

Wo Shou-chin was angry. Here was a person from a poor peasant family who had later taken on a bourgeois way of life and style of work. It was a betrayal of his origin and she felt he should be punished severely. Yang Yao-hsien reminded her that Chairman Mao has always taught that the correct and best attitude to take toward a comrade who has made a mistake is to **"cure the sickness to save the patient"** and urge him to **"learn from past mistakes to avoid future ones"**. The main thing was to educate him: it was important to show him his mistakes, analyze and criticize them, and when he had realized his mistakes and wished to mend his ways, to unite with him.

According to the Party's policy, Wo Shou-chin was strict in criticism but lenient in the final handling of the case. With this help, the commune leader saw where he had gone wrong and tried earnestly to change. His case was also an education for other cadres in the commune.

With aid from the veteran cadres, Wo Shou-chin's own methods of work improved and her understanding of the Party's policy deepened.

Yang Yao-hsien constantly stresses that the young people must study revolutionary theory. "Our Party's policies are based on Marxist-Leninist principles. We won't be able to understand and carry out the policies correctly unless we study Marxist-Leninist theory," he says. Although he did not have much schooling, he spends two or three hours every morning or evening in theoretical study. Over the past few years he has read many works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao, taking

detailed notes. Under his influence everyone in the county Party committee is studying earnestly.

Yen Hsin-chao, a young brigade Party branch secretary, after being appointed a deputy secretary of the county Party committee felt his duties were very heavy. They took most of his time, leaving little for study. Yang Yao-hsien noticed this and began coming to his room in the evening to study with him. Yang recalled for Yen that when he himself was a deputy secretary in charge of culture and education before the cultural revolution, he had not studied Marxism seriously and had been unable to distinguish between Marxism and revisionism. He had actually carried out Liu Shao-chi's revisionist line in education by keeping the students strictly to the classroom and not letting them have contact with the world, the masses and politics. Even today it pained him to think that he had been actually bringing up young people who were "aristocrats in spirit".

Yen Hsin-chao began to understand better the importance of study and set himself a strict program. In addition, he and the members of the propaganda department, which he leads, recently spent some time studying with the commune members in the brigades. The program of study consisted of 33 quotations from Marx, Engels and Lenin on the dictatorship of the proletariat. Then Yen and his co-workers wrote out a set of explanatory notes for the quotations in simple, easy-to-understand language. These later served as a basis for a series of talks over the county broadcasting system. Secretary Yang gave his full support and himself delivered the first talk.

Debates over production problems frequently occur in the meetings of the standing committee. One was about the rate of increase for grain production. Since Yungnien county achieved a yield of three tons of grain per hectare in 1970 its production had been going up at between four and five percent per year. The younger leaders felt this was not enough, but several others, basing themselves on past experience, insisted that 4.5 percent was about the right rate for Yungnien in the long run. The county's production had already tripled that of the early days after liberation, they said, and as the base figure of actual output got bigger, naturally it would be harder to maintain a large rate of increase.

The young members argued that Yungnien had good natural conditions and great potential. If the correct line were followed and the masses boldly mobilized it could make still bigger increases.

The older comrades listed the difficulties: the good land in the central part of the county was producing about as much as it could; the hilly western part was hard to change; and improvement of the alkaline and saline soil in the eastern part needed time.

The young cadres countered that objective conditions were not the decisive factor and proved it with examples from the county itself. One was Yen Hsin-chao's home brigade in the central area. In 1969 it got 4.8 tons per hectare; in 1971, 6 tons; in 1972, 7.5 tons; in 1973, 8.5 tons; and in 1974 it planned to get 9.8 tons. This proved that high-yield areas can get still more.

Another young member cited the example of the hilly Peiliangkang brigade. With poor natural conditions it had been getting low yields of grain and cotton. In 1970 the brigade had reorganized its leading body and criticized capitalist tendencies. That year it got 1.5 tons per hectare of grain. In 1974 it was going to reach 3.7 tons.

Liu Kuan-chu, a middle-aged cadre, agreed with the young people. He had spent a lot of time at work in the sandy and alkaline areas and learned much about the place. The Huhsi brigade there, he said, used to get only 0.3 ton of grain per hectare from its alkaline land. After the cultural revolution began its members started digging ditches and draining the alkali out of the soil. Now they had transformed all 133 hectares of their land into high-yielding fields. In 1973 they got 3.7 tons per hectare and in 1974 they were going to have 4.5 tons.

After intense discussion and a lot of firsthand investigation, finally all members of the standing committee agreed that it was possible to increase production at more than 4.5 percent per year. The key to the question, they decided, was what line to follow: as long as they followed Chairman Mao's revolutionary line of trusting and relying on the masses, respecting their initiative, and working hard and self-reliantly, the revolution would go forward and production would go up, not just in one brigade but in a whole commune and in the entire county.

They realized that what had kept them from striving for greater increases was the idea that, "We don't make very big strides but we make them every year; we don't make a big contribution but we do something every year." In essence this was conservative thinking stemming from complacency.

This conclusion shook the older comrades but once they realized what was wrong they set about correcting it. The Party committee informed the whole county of the problem existing in the leading body and called on the masses for criticism and suggestions. This developed into a movement to criticize conservative thinking and mobilize the people to raise production.

That winter the county was divided into four "battle zones" each with its own task — to transform the hills, improve alkaline soil, convert sandy wastes and deep-plow good fields. Every member of the

standing committee went to the "front lines" and joined the commune members in the work. In 1974 Yungnien's grain output increased 22 percent over 1973 — a numerical yield of 4.5 tons per hectare.

Criticism and Self-criticism

Members of the committee also give each other much ideological help. For a while Yang Yao-hsien got buried in routine work and let some important matters slide. Tsui Shou-shen, a man of middle age who heads the Party's organizational department, was worried and spent several evenings talking with him. "If you go on like this," he pointed out, "you'll make the same mistake you made before." Grateful for the reminder, Yang reorganized his work.

As part of one movement to rectify the style of work, some people put up big-character posters criticizing a young member of the county Party committee. He was much chagrined because he felt he had worked very hard. Yang Yao-hsien and deputy secretary Hou Yung-sheng, another veteran cadre, had several talks with him and helped him see that the masses were criticizing him because they wanted him to improve, and that he should look squarely at his shortcomings as well as at his strong points. When he understood this he cheerfully improved his work.

Members of the standing committee frequently go to different production teams in the communes to join in collective work. This is one of the ways they keep close ties with the masses and learn to revolutionize their thinking and improve their work.

As secretary of the county Party committee Yang Yao-hsien has to attend many meetings and is busy all the time. But he always finds time for such work. Even when the place is four kilometers from the county Party committee office, as it sometimes is, he walks in all weather and does not ask for transport. He spends about six months of the year in the communes and brigades taking part in collective work and making investigations. Each member of the standing committee has a place, usually one of the poorest areas where life is the hardest and production lowest, where he or she works with the peasants.

After Chi Ping became a member of the county Party committee she, too, was assigned a place. Early on the morning of the day after she arrived she was seen with a basket slung over her shoulder collecting manure on her way to the field. She worked hard with the commune members. "With such young cadres to carry on the Party's traditions, we feel safe," the peasants said.

(From *China Reconstructs* September 1975)

THE NANNIWAN MAY 7 CADRE SCHOOL

An interview in which Liu Yu-sheng, Chairman of the Revolutionary Committee of the Nanniwan May 7 Cadre School, Shensi Province, answers some questions about the school.

Q. Would you tell us what a May 7 cadre school is?

A. It is a new type of school for training cadres which was born during the Great Proletarian Cultural Revolution. On May 7, 1966 Chairman Mao gave the instruction: "The People's Liberation Army should be a great school. In this school, our army should study politics and military affairs, raise its educational level, and also engage in agriculture and side-occupations and run small or medium-sized factories. . . . Our army should also do mass work . . . so as to be always at one with the masses. Also our army should always be ready to participate in the struggles to criticize and repudiate the bourgeoisie in the cultural revolution. . . . Where conditions permit, those working in commerce, the service trades and Party and government organizations should do the same."

He said later, in October 1968, **"Going down to do manual labor gives vast numbers of cadres an excellent opportunity to study once again."** Cadre schools named after Chairman Mao's May 7 instruction were set up throughout China and cadres enrolled in them.

Chairman Mao and the Central Committee of the Communist Party have always attached great importance to the training and education of cadres. In the period of the First Revolutionary Civil War (1924-1927) Chairman Mao founded the Institute of the Peasant Movement in Canton, and during the War of Resistance Against Japanese Aggression (1937-45) he set up the Anti-Japanese Military and Political College in Yen-an which trained group after group of cadres for the revolution.

Since liberation Party organizations at all levels have kept sending cadres for full-time training. There has, however, been a sharp struggle between two lines on the question of how to train cadres: Are they to be servants of the people or officials who ride high on their backs? This is the watershed between the proletarian and revisionist lines on this question. The May 7 cadre schools were set

up after the revisionist line on cadres was criticized during the cultural revolution. This new socialist practice represents a profound revolution in the old ideology and traditions built up by the exploiting classes over thousands of years.

Q. What is the task of the May 7 cadre schools?

A. To train a corps of cadres armed with Marxism-Leninism-Mao Tsetung Thought who are willing to work at any level, whether as leaders or led, who have close ties with the masses and serve the people wholeheartedly. To realize this, the cadre schools are set up in the countryside. The "students" study Marxism and take part in actual collective production. They also spend a period of time in the surrounding villages learning about life there. All this helps them remold their world outlook and become closer to the stand of the working people. It is an important measure for consolidating the dictatorship of the proletariat and preventing revisionism.

Q. When was the Nanniwan May 7 Cadre School set up?

A. In November 1968. We chose Nanniwan, 40 kilometers from Yenan, because this area has a glorious revolutionary tradition. During the anti-Japanese war the Japanese imperialists and Kuomintang reactionaries imposed a tight economic blockade around the Shensi-Kansu-Ningsia Border Region where Nanniwan is located. Chairman Mao issued a call for "**ample food and clothing by working with our own hands**" and the people of the area responded with a great movement for production. The commanders and soldiers of the Eighth Route Army's 359th brigade joined the people in covering the once barren land around Nanniwan with cattle and sheep on the hillsides and millet in the valleys.

Q. Who goes to the cadre school? Where are they from?

A. Our school is run by the revolutionary committee of the city of Sian. Those who come here are cadres (leaders and working personnel) in all levels in the Party and government organizations of the city and its districts and the counties surrounding it. They include cadres from industry, transport, finance, commerce, rural affairs, culture and education, science and technology, health and medicine. Some of them joined the revolution during the period of the war of resistance against Japan, some are young cadres promoted to leading posts during the cultural revolution.

Since it was set up the school has had seven classes of six months each. A total of 3,500 cadres have passed through it. At present there are 580 people at the school. Cadres sign up for the school and their application must be approved by their place of work. Cadres who are elderly, disabled or not in good health are not expected to go.

Q. What arrangements are made for the cadres while they are at the school?

A. They have leave of absence from their jobs and continue to receive their full salary and all benefits. While at the school the only thing they pay is about 13 yuan a month for food.

Q. How does the school educate the cadres? What do they study?

A. Education is carried out mainly through organized reading, collective work in production and finding out about local conditions.

Q. Can you give some details about these three aspects?

A. The organized reading of the works of Marx, Engels, Lenin and Stalin and the writings of Chairman Mao occupies first place in the school's work. The cadres try to connect theory with practice in their study.

At present the biggest thing in China is the criticism of Lin Piao and Confucius. This is a political and ideological struggle for Marxism to defeat revisionism and the proletariat to defeat the bourgeoisie. Many cadres study far into the night trying to learn to use the Marxist class stand, viewpoint and method to expose the reactionary essence of Lin Piao's use of the doctrines of Confucius and Mencius to restore capitalism. Seven young cadres in the first team, all of them from workers' families, organized a study group. In the past three months they have read Lenin's *The State and Revolution; Imperialism, the Highest Stage of Capitalism*; and Chairman Mao's *On the Correct Handling of Contradictions Among the People* and written over 50 articles on points in these works or criticizing Lin Piao and Confucius.

Many teams carry on criticism meetings in the fields during work breaks, and some cadres go to near-by villages to join the commune members in criticism sessions.

The cadres point out that the line of both Liu Shao-chi and Lin Piao on cadres was to develop a privileged stratum taking the capitalist road to serve as their tools in restoring capitalism. Lin Piao attacked going to May 7 cadre schools, saying that it was like being dismissed from office, a form of unemployment and punishment. In this way he revealed that, like Confucius and Mencius, he held the idealist view of history that "those who work with their minds govern, those who work with their hands are governed".

Our struggle with Lin Piao over whether or not cadres should take part in collective production and take the path of the May 7 directive was a continuation of the struggle of the laboring people against the doctrines of Confucius and Mencius over the past 2,000 years. It is still an important part of the present struggle between the two classes and their respective lines.

Q. What about the other two, collective labor and finding out about conditions?

A. Working in collective production is one of the cadres' important "courses". No matter how high his post or how long he has worked for the revolution, every cadre takes a specific job as an ordinary worker in addition to doing daily chores like carrying and boiling water and cutting firewood. It is not at all unusual to find the chairman of a county revolutionary committee working in the fields, a school principal as a cook or a factory director herding cattle.

This helps the cadres change their attitude toward physical work and learn more about production. Many cadres learned for the first time how to make paddy fields and grow rice. We have grown a variety of vegetables on an experimental basis in this high, cold region. Some students have mastered the skills in the flour mill and power plant, others the making of bricks and tiles and the construction of a water tower. The cadres have produced 375 tons of grain and 360 tons of vegetables in the past few years. Our school had another excellent harvest in 1973. Grain production was up 43 percent compared to 1972, and vegetables 49 percent. Fruit also hit a new high. The cadres develop a deep feeling for the products created by their labor. Before leaving they always walk around for a last look at the crops they sweated over and the houses they worked on.

We also organize the cadres to go to live, eat and work with the peasants in nearby commune brigades. There they learn about the class struggle in the villages. They also help the production teams repair farm tools and machinery and train accountants and "barefoot doctors". The commune members' love of labor, the collective and the state is an education for the cadres. They treat the cadres like members of the family, teaching them the farm tasks and taking care of their needs.

Q. Do the cadres have to take a test when they finish their course? What happens to them after "graduation"?

A. There is no exam, but the cadres summarize their experience in study and work at the school. At the end of the course they usually return to their old jobs.

The cadres have learned from experience that the May 7 road is the only way for them to temper themselves into proletarian cadres. We at the school must keep on summing up our experience and improving the school too.

(From *China Reconstructs* July 1974)

A Veteran Cadre's Experience

CHANG YEN-PO

THE first time I went to Yen-an was in 1938, a year after the outbreak of the anti-Japanese war. Determined to take an active part in resisting Japanese aggression, I left the Sian Normal School where I was studying and went to Yen-an to join in the revolution. There I enrolled in the Anti-Japanese Military and Political College. In 1970, thirty-two years later, I returned to Yen-an to enter another school, the Nanniwan May 7 Cadre School. My experience was quite different during my two periods of stay.

In 1938 we students at the Anti-Japanese Military and Political College lived in caves we dug ourselves. Our beds were just wheat straw on the ground with a sheet over it. We ate nothing but coarse grain. Our classrooms were out in the open, a shady spot in summer, a sunny corner in winter. For desks we used our knees.

We worked in production and studied at the same time, as was the policy. On wasteland we reclaimed in the Chingliang Mountains we grew millet. It was a hard life, but we embraced it with revolutionary zeal. I remember almost any time of the day you could hear someone singing.

The life at the Nanniwan May 7 Cadre School in 1970 was a tremendous improvement over the old days. But at first I couldn't get used to it. I asked myself why. I felt it was because my own thoughts and feelings had changed. I went over the road I had traveled in the 20-some years since liberation.

After 11 years of revolutionary work in the countryside, I had returned to Sian on May 26, 1949, six days after it was liberated. For the next two decades that was where I lived and worked. At first I was a district Party secretary. In 1960 I became a vice-mayor of Sian. Without fully realizing it, I had begun to relax on remolding my ideology. I went down to the grass roots less and less, did less and

less physical labor and became more and more removed from the masses. I began to pursue the easy and comfortable life typical of the bourgeoisie.

After coming to the cadre school I reread Chairman Mao's report made on the eve of liberation and found these words aimed straight at me: **"The comrades must be helped to remain modest, prudent and free from arrogance and rashness in their style of work. The comrades must be helped to preserve the style of plain living and hard struggle."** I saw that if I were to continue to make revolution, I must keep to the revolutionary tradition of plain living and arduous struggle.

I tried to carry this out in everything I did. I was a member of the farming team, whose task was to turn up the soil and grow corn and millet. We had to get ready for spring plowing in March. It was still bitterly cold on the loess plateau. The temperature never got above freezing. The manure in the pigsties was frozen hard and we had to hack at it with picks to break it loose, then load it on carts and push them to the fields. When it was time for plowing we got up at daylight, shouldered mattocks and walked three kilometers to some hills to turn up the soil on the slopes. We returned only in the evening. Throughout that month I did not miss a single day. In time I got back into the swing of physical labor and calluses again grew on my hands.

Toward the end of September the rice was ready for cutting. Some of the paddies were not fully drained and the mud was knee-deep. Since frost came early to Nanniwan the water was ice-cold. I waded in and began cutting. Later as I looked at the flat, cut-over paddies and the bundles of golden rice piled along the road, I was filled with a feeling of deep satisfaction.

Life in the cadre school is a collective one. I was with the masses all the time. I lived in the same room with many other comrades and ate with them in the canteen. We worked and studied together, the leading and led treating one another as equals. I tried to get up before the others to light the fire and heat water for them to wash in. Then I swept the room. I often went into the hills with the others to cut firewood. Instead of Vice-Mayor Chang, comrades began to call me Old Chang. That made me very happy.

The others came to feel at ease with me and we often had long talks. I took these opportunities to ask them what they thought of me. In the cultural revolution I had been criticized by the masses for my mistakes. I had never quite seen my way through all the criticism. I brought this up in a talk with Yeh Ta-ching, who had been a young messenger for the Sian municipal people's government. Yeh suggested I wouldn't feel this way if I had been able to look at

myself squarely and take a correct attitude toward the masses and the cultural revolution.

Then I asked Wu Hui-chen, for many years a typist in the office of the city government, for her opinion of me.

“Well, frankly,” she said, “in the early years after liberation I felt you kept to the Yen-an tradition of plain living and hard work. But later you began to pay more and more attention to good clothes and food. Well, a slide back to bourgeois ideology very often begins with yielding to the love of personal comfort.”

These plain words helped me see my shortcomings more clearly. They showed me, too, how the people, in helping me make ideological progress, were a source of strength. I felt more keenly than ever the importance of keeping in close touch with the masses.

I made use of every opportunity to have such heart-to-heart talks, after a day's work, on rest days, during the long walk to work. This was how I got to hear frank, sincere criticism from some 40 comrades who had worked in the offices of the Sian municipal government. They and the commune members I came to know helped me grow politically and develop a deeper understanding of the nature and meaning of the cultural revolution started and led by Chairman Mao. They gave me greater determination and strength to continue making revolution.

After I finished my term at the cadre school I returned to become a vice-chairman of the Sian Municipal Revolutionary Committee. A leader again, I faced the problem of consolidating my gains at the cadre school. One thing I was clear about: though environments may change, I must never relax my efforts to keep in close touch with the masses and reality, to take part in collective labor, and to stick to hard work and plain living.

Once I had to find out about the situation at the Sian Machine Tool Plant, a factory with 800 workers. I had been there a few times before the cultural revolution, but each time I had stayed at most half a day, stopping at the office for a briefing and then making a quick round of the shops. I did not learn about the actual conditions or what the workers had to say.

This time I went and lived at the factory and had my meals in the workers' canteen. I put on work clothes and went to the assembly shop. I went to master workman Chen Ting-hsuan and said, “You must regard me as your apprentice and show me how to do the work.”

“If that's what you want nothing'll make me happier.”

He explained the principles of the headstock of a lathe and showed me how to put the parts together. I always arrived a little early and left a little late to help clean up the shop and put away the tools. Soon the workers began to look upon me as one of themselves. They told me about problems in production and how they thought these ought to be solved. I was thus able to learn that production in this plant was uneven and leading cadres failed to go often among the masses.

At an enlarged meeting of the plant's Party committee and later at a plant-wide meeting I was able to make some constructive proposals concerning these problems. After listening carefully to the workers' opinions and criticism, the plant leadership improved co-ordination of production in the shops and arranged for leading cadres to work frequently in the shops.

While I was doing all this I came to understand still more deeply why Chairman Mao wants us to take the May 7 road. My actual stay in the cadre school was for a limited period, but taking the May 7 road is a lifelong task. As a revolutionary I must keep on remolding my world outlook in order to give all I have to the cause of building socialism.

(From *China Reconstructs* July 1974)

The Shovel and the Scalpel

CHEN CHAO-LUN

I was in the sixth group to go to the Nanniwan May 7 Cadre School, arriving in January 1973 and leaving six months later.

I grew up in Shanghai, went to medical college in Tsinan in Shantung province, and then worked as a surgeon at Sian's No. 2 Hospital for more than ten years. At the cadre school I did many things for the first time in my life. Going into the hills to cut firewood, for instance. The hills were steep and we had to break trail through brush and brambles. Before we were halfway up I was panting for breath. And I was clumsy with the ax. I would hack at a small tree from all sides for a long time and it would still be standing.

In February we began digging ditches. Because I didn't know how to hold the shovel I could only dig one shovelful to other comrades' two. Well, I told myself, I was a surgeon and my job was to wield the scalpel. What did it matter if I couldn't handle a shovel competently? In the hospital it's the scalpel and not the shovel that saves patients.

But there must be a relationship between a shovel and a scalpel, I thought, otherwise why was I in the cadre school? I went over some of Chairman Mao's writings and found this passage in his *Talks at the Yen-an Forum on Literature and Art*: **"Our literary and art workers must . . . shift their stand; they must gradually move their feet over to the side of the workers, peasants and soldiers, to the side of the proletariat, through the process of going into their very midst and into the thick of practical struggles and through the process of studying Marxism and society."**

He was talking about writers and artists, but the words applied to doctors like me too — I also faced the problem of shifting my stand. City-born and bred, I had little experience at physical labor and knew practically nothing about the peasants, who make up 80 percent of the Chinese people. I began to see that it wasn't just that I did not

know how to handle a shovel. The important thing was that I had never developed the feelings of the working people, I hadn't really solved the problem of for whom I was using the scalpel. I tried to look at myself honestly and had to admit that I was really more concerned about my own skill and success as a surgeon than about my patients. If I didn't know how to use a shovel, I wouldn't be able to share the thoughts and feelings of the working people, and without that my ideology would go revisionist. In other words, I wouldn't be able to serve the workers and peasants well. Learning how to use the shovel was precisely for teaching me how to use the scalpel better.

As I began to see the relationship between the shovel and the scalpel, I was more eager about studying Marxism and doing physical labor. I asked the other comrades to show me how to dig and level the soil. I worked hard to learn to steer a pushcart. I got exhausted quickly, but when I looked around and saw comrades older than myself digging and carting with gusto, I found new strength to carry on with whatever I was doing.

In April I was transferred to brick-making. My job was to transport the unfired bricks and stack them up outside the kiln. Several thousand bricks passed through my hands daily and I was always covered with dirt. But when I saw houses going up with the bricks we fired ourselves I felt very proud.

Learning to do many kinds of farm work was only one aspect of my gains. What I treasured more was the new feeling I developed for the workers and peasants. I realized more than ever that they are the ones who directly create material wealth, that they are the ones who do the hardest labor in building socialism. The working people are the makers of history and it was my duty as a revolutionary medical man to serve them to the best of my ability.

Returning from leveling fields one evening I was called to the cadre school clinic. A 16-year-old peasant was lying on the bed. His left leg had been run over by a tractor. Muscles just below the knee joint were torn, bones were broken and sticking out. The skin was jagged.

I had to decide quickly and it had to be correct. The clinic was not equipped for treating cases like this. Ordinarily I wouldn't think of operating on such a case outside a hospital. But he would have a quicker and more satisfactory recovery if we operated right away. Moreover, taking him to Yen-an over the rough mountain roads would cause much pain. I consulted with Dr. Wang of the clinic and we decided to operate. There were no bone surgery instruments such as periosteal elevators and retractors, but we did the best we could with

artery forceps and scalpels. We began at nine o'clock and did not finish until two the next morning.

Everything went well. It was really not too complicated an operation, but for the first time in my life I knew what it means to serve a peasant under such circumstances. I had a taste of what "thinking for the people" really means. The shovel can't replace the scalpel, but it did a lot of good for what ailed my mind.

After finishing my term in the cadre school, I returned to the hospital and was appointed deputy head of medical administration. This job was more complex than just doing operations, and I had a lot to learn, but I was very clear that in every decision I made the patients should come first, that in everything I had to be guided by how to serve the people better.

Our hospital had always been cramped for space. Without an emergency room, we had to handle emergency cases with our regular facilities. I felt that accident and acute cases had to have prompt and correct attention. With the full backing of the administration I set up a properly equipped emergency room with doctors on duty 24 hours a day. I visit the emergency room frequently and help solve whatever problems arise.

Besides looking after the hospital, I make it part of my job to help improve the rural cooperative medical services. We send out medical teams to help commune hospitals raise their professional level and improve their medical system. To help one commune hospital set up a surgical department I bicycled 10 kilometers to the hospital many times to give lectures and demonstrations on surgery and consult on difficult cases. Two doctors at this hospital can now do appendix and hernia operations. This work has been very meaningful to me and I continue trying to give better service to the workers and peasants.

(From *China Reconstructs* July 1974)

CHINA RECONSTRUCTS

**An illustrated monthly in English,
French, Spanish, Arabic and Russian**

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